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MEMOIR OF THE LATE REV. MAURICE PHILLIPS,

OF HARPENDEN, HERTS.

(Continued from page 341.)

THE painful separation of Mr. Phillips from his friends at Brigstock, appears to have taken place in the spring of 1796, when he entered on the duties of his new situation at Rotherham. In connexion with these, he pursued the work of the ministry at Attercliffe, near Sheffield, where a congregation had been gathered by the occasional labours of the late Rev. Jehoiada Brewer. The cause was much assisted in its infant state by the Rev. J. Atkinson, but never had the advantage of a regular and stated ministry before that of Mr. Phillips. His labours here were acceptable and useful. He received a call from the congregation in the close of the year 1799; the Church was formed in the beginning of June, 1800; and on the 24th of the same month he was ordained.

Mr. Phillips's confession of faith was copious and particular, evincing much thought and much honesty, in the avowal of principles, which he knew to be at variance with certain interests and prevailing prejudices. In giving the reasons of his dissent from the Church of England, he observed, that he was "a Dissenter from principle, and not from education."—"The principle of my dissent from the Church of England," said he, "is precisely the same as that on which she professes to dissent from the Church of Rome, which is the right of private judg-

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ment. 'The Bible is the religion of Protestants;' and every man has a right to judge for himself, as to the will of God therein revealed. Now I claim this right, as given me by my Creator; I take the Bible in my hand—that Bible, by which my religious sentiments and conduct are to be regulated; I look into the Church of England, and examine the peculiarities of that sect by this infallible standard; and there I find many things highly objectionable. The Church of England is a civil establishment of religion, being allied to the State; all the subjects of the realm, who do not dissent, being members of it, as a matter of course; having civil laws for its support, and civil sanctions to enforce them; whereas Christ hath said, 'My kingdom is not of this world.' His subjects are those who appear to be truly religious persons; his laws are those of the New Testament; and the sanctions by which they are enforced are 'not carnal, but spiritual.' Thus was his kingdom, for three hundred years after his death, kept distinct from the kingdoms of this world, while all their powers were in league against it. The pernicious tendency of an Established Church, with regard to real religion, appears in the growth of ignorance, immorality, dissipation, and infidelity, where no extra exertions are made to the contrary, which affords sufficient proof of

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the badness of the system. And though I am willing to acknowledge that much good has been done, at different periods, in the establishment, and that much good is now done in it; yet this is owing to the blessing of God upon the labours of individuals; good is not done *by* the establishment, but *in spite of it*. Nor is this peculiar to the establishment of this country: it is the baneful effect of all worldly systems of Christianity, whether Episcopalian or Presbyterian. The church of Christ must be distinct from the kingdoms of this world, be formed on different principles, governed by the laws of Christ, and supported by his power alone, or it will never prosper."

To another important topic he adverted in the following manner: "The Christian Ministry is, in my view, a most honourable and important institution, to be continued to the end of time. It is necessary that all who engage in it should have satisfactory evidence that Christ has called and qualified them for the work; should give themselves up to the study of the word; should preach with zeal and faithfulness; and be careful to adorn the gospel. Such is the responsibility attached to the ministerial office, that he who fills it is accountable for every one of his congregation that perishes without being duly warned; and such is the nature of the gospel ministry, in regard to those who hear, that it becomes a blessing or a curse, according to the disposition with which the truth is received. To some it is the savour of life, and to others the savour of death unto death!—Being persuaded of these awful truths, it is my resolution, through divine grace, to be faithful to the trust committed unto me."

The church at Attercliffe, now under the care of Mr. Phillips, continued to assemble for some

time longer in a small and inconvenient place, now used as a school-room, until the present neat and commodious chapel was erected. The expense of the present building he assisted in liquidating; and to his exertions the congregation was greatly indebted. On the 13th of August, 1805, he was married to one of their number, Miss Esther Deakin, third daughter of Mr. William Deakin, of Attercliffe. The church experienced an increase of members, and the state of religion appeared gradually progressive, though some disadvantage was necessarily connected with the non-residence of the Minister, in consequence of his avocations in the College at Rotherham.

In September, 1798, Mr. Phillips was requested, by an Association of Ministers, in the counties of Derby, Nottingham, and the West Riding of Yorkshire, to write an Address to the Congregations under their care, on the subject of "Family Religious Instruction," which was approved at a meeting held at Sheffield, on the 28th of March following. In this valuable publication, he proposes the following general plan of instruction, and shows its numerous advantages: "*First*, That heads of families should take care that their children and servants be taught to read, and, as far as possible, to understand the Holy Scriptures, and other religious books. *Secondly*, That they be instructed in the principles and doctrines of the Christian religion by way of catechising. *Thirdly*, That they be made regularly to attend upon the ministry of the Gospel on the Lord's Day. *Fourthly*, That, in the evening of every Lord's Day, children and servants be required to repeat the text, or texts, which they may have heard in the course of the day, and such parts of the sermons as they can recollect. *Fifth*—

ly, That heads of families should take peculiar care, to watch over the conduct of their domestics, in such a manner as that they be not allowed to speak, or do such things as are inconsistent with the character of families fearing God. *Sixthly*, That every day begin and close with reading a portion of the word of God, and solemn prayer; and that the children and servants of the family be strictly required to be present, and to join in the exercise. *Seventhly*, That heads of families also endeavour to conduct themselves, in *other* respects, consistently, in order to enforce their instructions by the weight of a good example."

It would be easy to occupy several pages in a very profitable manner, by quoting from this able and useful publication; but we can only find room for the following Appeal to Parents, respecting the religious instruction of their offspring: "Were there no express commands in the word of God upon the subject, we should deem it the duty of Christians to instruct their own families. The voice of *reason* pleads powerfully for the practice. You that are parents naturally feel inclined to benefit them in all the ways you possibly can. You put them to school; you procure them such books to read as have a tendency to open, enlarge, and entertain the mind with general information; you spare no expense, consistent with your circumstances, to enable them to acquire those qualifications that may render them acceptable and useful members of society. Why all this expense, why all this exertion, in qualifying your children for *this* world, and so little pains to furnish them with religious improvement, in order to their well-being in *another* world? We are far from thinking you ought not to do all you can to make your children respectable members of society; we are glad

to see the attention of parents properly directed that way. But is this all? Does the knowledge of divine things make no part of a person's qualifications to act with *honour* as a member of society? Is not religion, by the influence of its holy and infinitely glorious truths, calculated to make the face of a man to shine, and make him appear with superior wisdom and respectability before men? Do you not profess to believe, that the religion of Christ is the only true religion? Do you not maintain that it is the offspring of heaven, and of the highest moment to the welfare of men? Surely, then, upon your own principles, you cannot but think it of the greatest moment, that those who are so nearly related to you as your children are, should have the knowledge of such a religion familiar to their minds. This sentiment is unavoidable, and must strongly impress your minds, or your belief in the Gospel must stand for nothing, or, at most, very little. However, to make the knowledge of religion familiar to the mind, is not to be expected without considerable attention and care. A proper *method* must be used before any branch of knowledge can be profitably acquired; and in this, the system of religion is by no means an exception. If with perseverance you make use of the method now proposed, you will furnish your offspring with the most substantial and excellent knowledge; which, if the Spirit of God apply it to the heart, will lead to the best enjoyments on earth, and to complete happiness in heaven."

On the 17th of September, in the year following, Mr. Phillips delivered an introductory discourse at Doncaster, where the Rev. Samuel Bradley, now of Manchester, was publicly set apart to the work of the ministry. The discourse was afterwards published, together

with a charge by Dr. Williams, and a sermon addressed to the church and congregation, by the Rev. Edward Parsons, of Leeds. Mr. Phillips's discourse is distinguished by good sense, sound principles, and an accurate delineation of the New Testament churches. Near the conclusion is a passage which deserves universal attention: "Another object connected with the formation of Christian societies, is the benefit of the world at large. Professing Christians would act a very inconsistent part indeed, were they merely to consult personal, or even mutual advantage, as the end of their vocation. The generosity of the Christian character is to be displayed by extending the scale of benevolence, and doing good to mankind, as such, whatever ill-will and opposition they may discover, or however opprobrious the names and epithets by which they may distinguish us. As the Christian church is a depository of gospel knowledge, and on that account called 'the pillar and ground of the truth,' the world is to see that knowledge unfolded in various ways. Christian societies are to let the truth shine forth, that those who sit in darkness may behold the light. From principles of compassion and love they are to make their children and relations, labourers and servants, neighbours and friends, acquainted with it. Being the happy partakers of a divine life, and a principle of holiness, they are to bring forth that principle into suitable exercise, to the view of men, according to the various providential circumstances under which they may be placed. They are to let the world have a fair specimen of the manner in which a Christian should live. This is to be done, not by ostentatious talking about religious subjects, nor by sanctimonious looks on the Lord's Day, not by plotting with eagerness for gain and preferment

in the church and in the world, nor yet by contending with warmth and zeal for niceties in divinity; but by a holy conformity in temper and conduct to the sublime morality of the glorious Gospel, in humility, meekness, love, kindness, simplicity, spirituality, zeal, and ardent devotion. Hence we are commanded to *let our light so shine before men*, that others may see our good works, and glorify our Father who is in heaven."

For the classical department in the college at Rotherham, Mr. Phillips was possessed of every essential qualification—a sound judgment, indefatigable industry, a competent knowledge of what he was required to teach, united with engaging manners, and a conscientious attention to the religious character of his pupils, and a becoming concern for the churches over which they were expected to preside. "As a tutor," says the Rev. Robert Weaver, of Mansfield, one of his early pupils, "the feature that ever appeared to me prominent in him, was his patient, investigating spirit, not suffering an expression to pass ill understood. From the conversation I afterwards had occasion to hold with him, as well as from his conduct, I certainly considered him as a man of a devout mind—conscientious, inquisitive, and persevering in his researches after truth—and of a placid and tranquil temper." As the young men waiting for admission at Rotherham, were always previously received on probation for three months, Mr. Phillips generally took considerable pains to become acquainted with them before they were received as students. He not only invited them to his house, but repeatedly took them with him to Attercliffe on week-day evenings, when going to preach to his own congregation. This afforded him a good opportunity of conversing with them, so as not only

to form some opinion of the state of their minds, and their abilities for the ministerial office, but also to give them instruction and advice. He had an agreeable method of doing this; and the writer can look back with gratitude to some of those opportunities of improvement which amply rewarded the fatigue of a long walk. Among other means of keeping up a profitable conversation, when no other subject occurred, Mr. Phillips was in the habit of repeating some short and pithy sentence from the classics, either encouraging to diligence in study, serving as a useful maxim in the conduct of life, or tending to direct the judgment in its determinations. He always endeavoured to impart religious instruction while he brought forward his pupils in classical knowledge. He kept a steady eye upon their spiritual interests, and never forgot that they were intended to become "ministers of the word," "the salt of the earth," and examples of piety to the churches. He was the father and friend of those who proved themselves worthy of his regard; while he would be the first to advise the expulsion of any, with whose character and conduct he had reason to be dissatisfied.

At different meetings of a Committee for the establishment of a dissenting grammar school for the county of York, Mr. Phillips had been "frequently mentioned as a desirable person to take the charge of that institution;" and in the month of January 1810, the late Rev. Thornhill Kidd, then of Cleck Heaton, was desired to correspond with him on the subject, as "it was wished that something of his mind should be ascertained previous to a general meeting." On the subject of this application, he replied to Mr. Kidd in the following terms:—"I am satisfied it was the hand of Providence that directed me to this place. Though

laborious, the employment suits my inclination. It is a sphere of great usefulness, and the connexion is, upon the whole, agreeable,—as much so as I can expect in this sinful world. Go where we will, trials await us, of one description or another. I have no desire to leave this place, if I can remain here consistently with the calls of duty; nor do I wish to be considered as moveable, unless it should appear that the proposed situation is one of superior usefulness, and that it is the will of God I should accept the invitation, which I cannot at present perceive." The ministers and gentlemen in Lancashire, who were then projecting the academic institution at Leaf Square, Manchester, had also an eye to Mr. Phillips, with a view to his becoming head master of that seminary; and in the month of April following, an official application was made by the late Robert Spear, Esq. While this was under consideration, he received other applications through his friend Dr. Smith, of Homerston, to become Principal of the Dissenters' Grammar School, at Mill Hill, Middlesex; and in July, he accepted the unanimous invitation of its committee.

The resignation of his office at Rotherham, and his removal from that place, was generally regretted, and very deeply felt by all the students. A few days previous to his departure, they invited him to a friendly entertainment in the library, after which he was presented with a silver cup, bearing an appropriate inscription, expressive of their high esteem. It was put into his hands by the senior student, in concluding an address, which he was appointed to deliver in the name of the fraternity, to which Mr. Phillips, overpowered by his feelings, made a very brief reply; but such as, if possible, to increase the esteem in which he was already held. In a

letter to Mr. Pickering, dated Rotherham, November 24, 1810, he thus discloses the state of his mind in the immediate prospect of leaving that place: "When we come to quit the world, (and that will be ere long,) it will be a great comfort to reflect, that we have been of some service in the cause of God, and that "in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world." The time of our departure hence is now at hand. We expected to remain here to the close of life, but the expectation was vain. While all our friends wish us to stay, no one blames us for leaving, but thinks we are doing right. We have been enabled through divine grace to give a decisive proof, that it is not the prospect of "filthy lucre" that influences our removal. We know not what in particular lies before us; but in general we expect a mixture of mercies and trials. This is our consolation, that the ways of the Lord are mercy and truth to those who keep his covenant and his testimonies."

Mr. Phillips entered on his situation at Mill Hill in the following month. As head master, he not only had the higher Greek and Latin classes especially under his care, but was required to pay such occasional attention to the other classes, as to know the state in which they were, and to judge of their proficiency. It was his duty to conduct the religious worship of the school, and to exercise a pastoral care over the boys, this being the highest object for which the establishment was formed. In the prosecution of this end, he was required to deliver addresses, to catechise, to converse privately with his pupils on divine things, and to use such other means as might appear conducive to the purposes of the institution. A meeting-house attached to the

school, and attended by a few families resident in the village, afforded him an opportunity for the exercise of his ministry. He also had the happiness to find, that there were associations for prayer among his pupils, and that they were active in conducting a Sunday-school for the children of the poor.

A gentleman, who had many opportunities of knowing the state of the institution from time to time, observes, that it "flourished much under his superintendence." On this subject, Mr. Phillips wrote in the following terms, June 5, 1816:—"It is now nearly five years and a half since we arrived at Mill Hill, and in that time we have experienced many mercies and trials. Our institution continues to prosper. There is reason to hope the Lord will render it a blessing to the church and to the world. We have had, and now have, several who are looking forward to the Christian ministry, and who give evidence of sincere piety." For the spiritual welfare of his pupils, Mr. Phillips was much concerned, and took great pains, not only to impart the best instruction, but to insure their speedy improvement. He had a very high opinion of Henry's "Scripture Catechism," which he presently introduced at Mill Hill, and of which he gives the following account in a letter to the writer of this memoir:—"Mr. Henry's Catechism is very little known. I wonder at this, and am very sorry for it. If it has not fallen under your notice, I doubt not, a copy of it will be very acceptable. I was acquainted with it from a child, being in the habit of hearing it repeated at Henllan. There is an edition of it in Welsh. In English it was very scarce, and whenever I had an opportunity, I used to purchase copies of it. I showed one to Drs. Wagh and Smith, and wished an edition of

it might be printed for the use of the school. They undertook to recommend it to the committee; but when some of that body demurred, Mr. Black offered to take the whole upon himself, if they would permit the circulation of it in the school. Accordingly an edition of a thousand copies was printed. I make it a rule to put a copy of this catechism into the

hands of all my boys, as a commentary on the Assembly's. Nothing can be more simple and perspicuous. It brings the doctrines of the Assembly's Catechism down to the level of the smallest capacity, and effectually removes the grand objection to the common use of that catechism."

(To be concluded in our next.)

ORIGINAL ESSAYS, COMMUNICATIONS, &c.

THE TEMPTATION OF OUR LORD.

I HAVE often meditated with peculiar interest on this sublime and impressive transaction; and I have given some attention to the various glosses and explanations of compilers and commentators, without deriving from those very meritorious labourers much addition to the conclusions suggested by the unaided exertions of my own mind. The weak and fantastic evasions and devices of those who have been reluctant to take the narrative in its actual form and its obvious meaning, elucidate nothing beyond the perversity of the intellect in which they originated, and add one more to the already innumerable illustrations of the folly which is ever prone to desert the plain import of Scripture, in quest of the *many inventions* which the idolatry of man's imagination has accumulated and worshipped. Nothing, as it appears to me, can be clearer than that we have here a plain account of a specific transaction; not a hint is given of visionary or allegorical description, and if the man of hypothesis be allowed to turn his imagination loose among passages like these, we may well give him license to sport at will with the most direct affirmations of Scripture verity.

With annotators and cabalists I have now, however, nothing

to do; it is my present business to offer to your readers a few simple reflections on a clear scripture statement; and as they have had a beneficial influence on my own feelings, I would hope that they may have a similar effect on those of others. It will be unnecessary for me to occupy the space requisite for the transcription of the narrative itself, since a reference to the fourth chapter of Matthew will be amply sufficient. Neither shall I enter on a regular exposition of the circumstances, since that belongs more to the sermon than to the essay, but rather keep in view the characters concerned in the transaction, as well as the motives by which we may suppose them actuated, and the specific instruction which the whole event seems intended to convey.

Nothing can be more striking than the contrast presented by the inspired historian in this portion of the sacred writings. The friend and the enemy of man are both before us. The adversary, the liar, the calumniator, the murderer, appears in all the malignity and subtlety of his character, assailing with his utmost force and craft, the great annihilator of his power. And, on the other hand, the Saviour, the Mediator, the King of kings, and Lord of lords, reveals himself in all the infirmity of his humiliation, yet in all the

unimpaired purity and majesty of his divine nature. Never was He more triumphant; never, not even on the Mount of Transfiguration, nor in the visions of the Apocalypse, did he shine forth more gloriously, than when, amid the privations of the wilderness and the assaults of infernal malice, pressing on the failing strength of his human nature, he yielded nothing to hostility or to weakness, but maintained in all its grandeur the character of Immanuel. In this their first opposition were emphatically prefigured the conflict of the church and the powers of sin and hell, and the final result of the contest. In our great Head we conquered then, and in his might we shall conquer to the end. Strange as was the debate between God incarnate and the fearful being who had been once before driven from his presence with shame and intolerable agony, it was not more strange than is now, and shall be unto the end, the variance and the warfare between the sons of God and the children of disobedience. Nor was the victory more complete, nor the defeat more ignominious, than the triumph which awaits all the followers of Christ, and the foul discomfiture which shall befall the votaries and the powers of darkness.

If any, astonished at the condescension of the Redeemer, should suggest an inquiry into the motives which might induce Him to submit to this humiliating test of his character, I would, with reverence, reply, that it became him thus to fulfil all rightness—that He gave an incontestible proof, at the very outset, and to an order of beings who were to be arrayed in unceasing and malignant hostility against him and his church, of his divine mission—that He was the great antitype, in whom all the figurative representations of the ancient dispensa-

sation terminated; and when Moses, the type of Christ, fasted twice in the Mount, and Elijah went in the strength of heavenly food forty days and forty nights to Horeb, they were appointed and strengthened to that miraculous endurance that they might serve as links in the great chain of promise and prefiguration. Our great Exemplar thus gave us a pattern of self-denial and obedience—and, finally, we have a reason expressly assigned by the great Apostle of the Gentiles, and a most important practical lesson inferred. *In all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high-priest in things pertaining to God, to make reconciliation for the sins of the people; for in that he himself hath suffered, being tempted, he is able to succour them that are tempted.*

... We have not an high-priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us, therefore, come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.

If it be asked why Satan should engage in so hopeless a task as the temptation of the Son of God, I would answer the question by putting another—Where does it appear that the tempter knew the Saviour to be the Son of God with power? He knows full well that, in a very emphatic sense of the words, every regenerate man is a child of God, and yet it is the bitter experience of every believer that the enemy is not on that account withheld from assaulting him. Satan here was deceived; he was unable to penetrate the divine counsels. He had, beyond all question, a vague and general apprehension that some great event was about to happen, which would shake his kingdom to its foundation; but it was only surmise. That which was to the

Angels of God a mystery, which they are not permitted, as yet, fully to look into, would, assuredly, not be revealed to the angels of darkness. 'His oracles were dumb;' he had no means of acquiring certainty; but his curiosity was awakened, and his fears were raised. The types and prophecies were intimately known to him, he had carefully watched their progress, and he felt that this was the awful crisis of their fulfilment. The mighty plan was now unfolding—the great salvation was nigh at hand—and he was directed to the illustrious Agent by the star of Bethlehem. But he knew only in part. That power which would have crushed him was laid aside—that divine majesty, whose beams would have struck greater terror and agony to his spirit than the fiercest pangs of 'his own place,' was clouded and withheld. He saw, it may be, only the highest of an illustrious order—a holy and heaven-inspired saint and prophet—such as he had before encountered in his restless machinations against the high interests of mankind. But he is better instructed now. He has seen the veil withdrawn—the power exerted—the majesty resumed—the everlasting doors thrown open—the 'King of glory' entering in—and millions of souls, once captive, but now freed and rejoicing, pressing forward to join the triumphs of their Lord.

In the adaptation of his means to his desired object, Satan displayed an accurate knowledge of the common weaknesses of man's nature. His first appeal was to the necessities of human infirmity. He had probably watched, through the appointed season of trial, the traces of the anxious spirit, the sinking strength, and the attenuated frame; but he had not discerned the unshaken purpose, the undeviating intentness on his great

designs of mercy, and the high communion with his heavenly Father, which sustained the Saviour amid these his probationary sufferings. Finding Jesus 'an hungered,' he suggested to him, both as the test of his character and for the supply of his bodily wants, that he should command the stones of the desert to become bread. The Saviour's unperturbed reply expressed dependence upon God, and the superiority of spiritual food. Baffled in this first assault, the tempter was guided in his subsequent conduct by a correct estimate of the great principles of human action. On the hypothesis that the hungering and suffering being before him, was the appointed worker-out of mighty plans and destinies, exposed for a season to the subtle devices of the adversary, Satan would know that he must inevitably fail against the ordination of God, yet his malignity and his despair might urge him to the encounter. If, on the contrary, he were actuated in his efforts by the slightest hope of success, it could only have been on the supposition that Jesus was either an enthusiast or an impostor, and to these two characters were his appeals made. In all cases of fanatical assumption the impelling principle is vanity; in those of deliberate imposture in the aspiration to elevated character, the motive is, obviously, ambition. The first essay had reference to the possibility that our Saviour was under the influence of enthusiastic self-deception, and it suggested a trial, suitable enough to the baseless self-estimation of such a character. Placing the Redeemer on the most elevated part of the temple, the devil saith unto him—if thou be the Son of God cast thyself down: for it is written, He shall give his angels charge concerning thee; and in their hands they shall bear thee up, lest at any time thou dash thy foot

against a stone. Had our Lord been the character to which this crafty bait was held out, it could scarcely have failed of success, but the insolence of the daring and impious offerer, was repelled by the severe and sublime rebuke, *Thou shalt not tempt the Lord thy God.* But one avenue now remained open, and the foe to God and man, with dreadful presumption, tendered to the King of kings, all the kingdoms of the world and their glory, as the price of worship offered to the rebel whom he had banished from his divine presence. To an ambitious impostor the bribe would not have been proposed in vain, but in the present instance it was the point of blasphemous rebellion, beyond which even the arch-rebel was not allowed to advance, in insult to his God. The answer of Jesus vindicated the honours due to Omnipotence, and drove the foiled tempter, detected in all his lies and subterfuges, from before the face of his Lord and Judge.

Then the devil leaveth him, and angels came and ministered unto him.

I will not injure the sublime simplicity of this passage by a single word, but pass at once to a few brief hints of inference from the previous considerations.

When temptations assail us, here is our pattern and our guide. *Christ has left us an example that we should follow his steps.* He held no parley, proposed no compromise, but instantly and briefly rejected the proffered allurements. Nor did our mighty leader, though himself the fountain of inspiration, make use of any other language than that of the scriptures. *It is written*—was the exordium to all his answers, and let them be our resources, for they are a well stored arsenal, where weapons of heavenly temper are laid up, and whence they are largely issued to the spiritual combatant. If I were

offered, and willing to accept, some gorgeous emblazonment of heraldic invention as my personal distinction, this should be my motto—*it is written*—at once a comment on the vanity of human pretensions, the supremacy of God's revealed will, and its efficacy, in every vicissitude of the soul's conflict.

When temptations have been overcome, and the enemy subdued by the sword of the Spirit, the believer will be enabled more distinctly and happily to realize the presence and the favour of his Divine Master. He will feel that God is with him of a truth, and he will treasure up the memorial of these seasons, as bright and blessed evidences that the Redeemer has triumphed in him and for him.

PICTITIOUS NARRATIVES.

(To the Editors.)

GENTLEMEN,—I infer, from your silence respecting the 'No Fiction' controversy, that you have no intention of taking part in that dubious and mischievous business. If I am correct in my supposition, or if you are only *lying-by* for a more calm and complete consideration of the question, you will perhaps allow me to offer, by way of substitute, or as the forerunner of your own more authoritative opinion, a few general observations, which have been suggested by an impartial review of the whole affair.

I have no hesitation in avowing an extreme dislike to that class of publications, which, with a slender substratum of fact, mingles a large proportion of mere decoration, and adopts the dialogue of the drama, the intrigue of the novel, and the exaggerated interest of the romance, as the complicated medium of those simple and glorious truths which the Gospel has revealed for the instruction and salvation of an ignorant and perishing world. There is, to my ap-

prehension, an irreconcilable antipathy between the exaggerations of a system which metamorphoses human character into the demi-god or the demi-devil, and the tame realities of man's customary existence. All is in excess; the insipidities of common-life experience are discarded;—if the writers had been stock-brokers, they would have always been either *bulls* or *bears*, without the slightest notion of quietly watching *the course of the market*—if they had been merchants it would have been impossible to teach them the principles of mercantile *average*—had they turned artists, they must have remained in eternal ignorance of the laws of *keeping*; their light would have been a discordant flash, their shade, not the absence of illumination, but simple blackness. But even if were otherwise; if the conception and execution were equal to the height of the 'great argument' which is the professed object of these fictitious narratives, I should still demur to their propriety or expediency in the present instance. It may be occasionally necessary to invest truth with an ornamental garb, for the purpose of securing attention; we have the highest authority for the employment, in special cases, of apologue and allegory, but this is perfectly distinct from the practice to which I object. The difference between the simplicity of the parable, and the stimulating appeal of a romantic narrative, is so entire and palpable, that I shall not insult the discrimination of your readers by wasting a syllable in its illustration.

But, whatever may be the decision on this ground of objection, I cannot think that any one will be found to defend the selection of private, and still less of living character, as the basis of fictitious narrative. However erroneous may be the view taken of the individual by the writer, the copy

must take its chance for the good or the bad which the estimate may contain; and, however the delineation may be disguised, there will, in all probability, be found some to mark the features of resemblance, and to confound the lines of caricature with the genuine lineaments. Even to incur the hazard of this is unjustifiable, and as we, all of us, have our weak points, our deficiencies, and our excesses, it is as easy as it is anti-social, to seize on each other's peculiarities, and, by the help of a little high colouring, to represent even amiable and estimable men as eccentric and repulsive. If there must needs be an alternative, let us at least have pure fiction; let there be a scrupulous avoidance of every thing that may give pain by the possibility of personal application. If real character must be drawn, let not the privacies of domestic life, nor the open-heartedness of friendly or social intercourse be invaded; let such materials, and such only, be taken as are the undoubted property of history, and they will be found amply sufficient. The caricaturists Gilray and Cruikshanks have acquired a most unenviable fame by their odious personalities; but when Hogarth employed his moral pencil for the amelioration of mankind, he rarely introduced into his nobler works individual feature,—never, if I rightly remember, excepting in instances of general notoriety.

I remember trying to read 'No Fiction' some time after its publication, and I confess that I felt much surprize at the popularity which the book had obtained. It did not appear to me distinguished by any very striking excellencies, either of conception or composition, and, as to the title, excepting on the principle that *le vrai n'est pas toujours le vraisemblable*, it was as palpable a misnomer as ever marred an indictment at the Old

Bailey. I heard, subsequently, that the author had immortalised himself under the name of Douglas, and that he had done his friend the honour of taking him as the original of Lefevre, but the work had excited too little interest in my mind to make me very anxious about the persons of the drama.

I hesitate in proceeding farther, but as there is something unmanly in shrinking from the avowal of sentiment, I shall add, that a hasty glance at Mr. Barnett's 'Memoirs' has given me much pain. I cannot but anticipate the delight which that publication must give to the enemies of religion, and the sarcasms in which they will indulge on so inviting an occasion; at the same time it appeared to me that, in the portions which I read, Mr. B. had made out a case of grievance, and, however I may lament the effects of the course which he has felt it necessary to adopt, I cannot blame him for taking his remedy.

The work which has just appeared under the title of 'Martha,' by the author of 'No Fiction,' I have not read, nor do I feel any inducement to read it. If nothing had previously occurred to shake my faith in its authenticity, the strange jumble of books employed in a two or three years' education of a young female by her brother, (if I may trust the catalogue now lying before me, in a small pamphlet recently published by Mr. Barnett,) would completely satisfy any curiosity I might feel on the subject.

I cannot help adding the expression of my hope, that the controversy to which I have alluded, will, in its painful results, give a strong lesson to the religious public; that we shall be taught to discard all such writings, and to value more highly those of a less dubious, less imposing, but more substantial character.

I am, Gentlemen, yours, C. V.

THE BRITISH MUSEUM.

IF the antiquity of art be thus venerable and impressive—if the imagination be thus kindled at the sublime memorials of ancient grandeur and power—what should be the effect upon the mind, when it is carried back to the period at which the materials of these wonders were first wrought, and the voice of the Great Artificer called, from the void and formless earth, the elemental orders, the variety and vicissitudes of nature, the beauty and magnificence of the universe? There is, in truth, a strange contrast between the trim arrangements of scientific classification, displayed in frames and cases, and the original disposition of natural productions. The fossils, the minerals, the shells, the corals, which are here displayed in the compact array of artificial order, were once scattered throughout the farthest zones and climates of the earth. From the bosom of the rock, from the sands and shoals of the ocean, and from the secret caves of its awful depths, have they been collected by the restless curiosity of man, and here they lie in mockery of his ignorance and his weakness. He can copy, he can describe, and he can destroy; but his brightest inventions are at a distance not less than infinite, from the originality of nature, and his noblest productions but a feeble transcript from an unapproachable model. Man has the genius, not of creation, but of imitation and analysis, and even in these his impotence is manifest; he can separate, but he cannot reconstruct; he may, perhaps, command some of the more simple forms of combination, but the fine principles of material mixture and coherence are beyond his controul. He can shatter the mineral, but he cannot re-unite its parts; he can fuse it to a molten mass, or evaporate it to an ethereal fluid, but he cannot call back the dis-

turbed and separated elements, and restore them to their original state of union. Man is the master of solvents, but he has no power over solution.

It is somewhat difficult to disengage the mind from the minute detail of scientific distribution, and to direct it towards the grandeur of nature in its own domain. It is of these small fragments, that the pinnacles and precipices of the Alps and Andes are built up. These sparks of gold, and these glittering spars, once gemmed the dark vaults and buttresses of the cavern and the mine. And these substances, vitrified or calcined, were thrown forth, amid smoke and flame, from the mouth of a volcano. The mind must take a long journey before it can quit the present scene, and expatiate amid the native regions of these different productions;—and it must take one longer still before it can reach the presence of Him, whose wisdom and whose power are stamp'd alike on the great and the minute, are as clearly visible in the smallest segment of his mighty works, as in the loftiest, widest range of his infinite creations. It is, however, an invigorating exercise to accustom ourselves to these abstractions; to pass from parts to the whole; to reason from matter to mind, from the thing made to the eternal, self-existent Maker—to identify his works, to link events to causes, to trace the mysterious connexion between the different sections of the great system, between creation, destruction, and renovation,—a world originated, a world destroyed, a world renewed,—and to contemplate not with the borrowed glass of science, but with the piercing eye of faith, the glorious whole of Jehovah's plans.

But we must turn from the elevating contemplation of the immediate works of God—works where the traces of his hand are as distinctly marked, as the chisel of

Phidias in the friezes of the Acropolis—to a different scene, where the malignity of human passions betrays itself, without the veil which the artifices of civilized life throws over its odiousness, and where the rude but sufficient inventions of savage life offer a severe satire on the fastidious luxury of modern habits. The warrior, who slays his enemy with the club or the tomahawk, and suspends his scalp from the rafters of his hut, we stigmatize, and justly, with the name of barbarian; but what then are we?—are our more destructive weapons, and our not less ferocious usages, to exempt us from a brand of equal infamy? When will mankind learn to distinguish between the show and the substance, the crust and the core? When will they know, that the plumed chief of the southern isles, and the crested leader of disciplined armies, are on the same level, and that there is no real distinction, but between the slaves of the arch-rebel, and the followers of the Prince of Peace?

We are here surrounded by the various instruments of war, of agriculture, of traffic, and of domestic occupation, as well as by the useful and ornamental parts of dress, adopted by the natives of imperfectly civilized countries. Here are specimens of manufacture in all these different branches, from Nootka and from Taheite, from Tonga and from Oonalashka. Some of them might give a lesson to our own makers and lovers of decorations. I cannot see why the finery of a savage should be more exposed to ridicule, than the finery of an European. These feather cloaks, gorgets made of red seeds, head-dresses of red plumage, shell necklaces, bracelets of boar's tusks, and leggings of human teeth.—I cannot understand why they should stir a louder laughter than the still more

capricious absurdities amid which we move, and of which we all more or less partake. Be this, however, as it may, it is gratifying to witness the various ingenuity of human industry, and amusing to observe the different methods which human wit devises, for arriving at the same end.

I profess myself unable to join in that false discrimination, which reserves its antipathy for the degrading worship of the Eatooa and the Morai, Mexitli or the Fetiché, while the classical mythology, as it is courteously termed, of Greece is held in admiration as the refined source of poetic inspiration, and the origin of all that is delightful in painting, sculpture, and architecture. I cannot forget that the coarse fanaticism of the savage, and the demoralizing superstitions of the accomplished Greek are alike unsubstantial in the grasp of reason, alike abominable in the sight of God, adverse alike to the immortal interests of man; nor can I but lament, that a system of injurious delusion is selected by the dangerous empiricism of our times, as the legitimate basis of a Christian's education.

But before we quit this well furnished treasury of science and of art, let us take one glance through yonder range of apartments, where stand, in long-drawn files, the weary labours of many an anxious and aching head. Repeatedly, even since I began this brief and hasty sketch, have I paused to wonder at the hardihood of the luckless wight, who saith within himself—"I will write a volume!" A volume! Alas, for the author! How many score folios are here, of whose loss, if the rats were to devour them from the title to the colophon, the world would be utterly insensible. How many, sent forth with joyous anticipation of fame

and wealth, have brought disgrace and poverty upon their parent. How few have been written with pure intentions: how few could have had honestly inscribed as their dedication—"To the welfare of man, and to the glory of God!" With what advantage to the manageableness of the great system of printed lore, might some vigorous hand sweep away the cobwebs of classical commentators, the scourgings of the schoolmen, the rubbish of the Rabbins, and fifty other alliterative incumbrances equally worthless, from the conservative shelves of large libraries. And how much would be gained to the morals of mankind, if all that is base, and servile, and prurient, were condemned to "pass through the fire."

It is well that there should be extensive and well chosen libraries to which, under proper regulations, all may have access; but as a general rule, I should say that a large collection of books in the possession of an individual, was mischievous rather than beneficial. It tends to scatter the mind, to attenuate its powers by volatilizing its attention, to give it a habit of fastidious and cursory perusal, and to disqualify it for a resolute grappling with the labour of research, collation, and inference. We are continually raking among second-rate authorities, instead of seeking knowledge at those first and few sources, whence its fertilizing, but too much diverted and ramified, streams have been lavished on the world. We prefer the shallow rill to the gushing fountain, because it is easier of access, and, perhaps, somewhat more sparkling in its hues from the sands or pebbles over which it rolls; but we may be assured that the virtue, the fulness, the purity of the spring is impaired; it has become vapid by exposure and by want of depth, it is tainted by foreign

mixtures and impure filtrations, the freshness and raciness of the fount is lost.

"Few books and good"—is the law by which every real student should be guided. Instead of wandering from tome to tome, and from subject to subject, let him keep to the masters of literature; let him digest their labours till they have thoroughly nourished his mind, and imbued it with their own lofty character. A genuine library may be comprized in an astonishingly small compass. If a man aspire to the character of a talker, his mind may inhabit the *wilderness* of books; but if he wish to think, he will take no more into the boundaries of his *garden* than he can cultivate with his own hands.

I cannot close without advertising to the Book of Books. In every point of view this should be the centre of our labours,—the pivot on which they all must turn. History, poetry, philosophy, morals, divinity, all must take this as their starting point, or they will be incomplete. He who should study all others to the exclusion of this, would, in more senses of the word than one, be ignorant, while he who should study this to the exclusion of all others—an extreme, however, which I am not recommending—would be emphatically learned.

ON THE IMPORTANCE OF VERACITY.

THE baneful effects which flow from the violation of truth, are but too manifest in every department of business, and every rank of society. Hence the frauds by which many are tricked out of their property, and the artifices by which still more are despoiled of their reputation and character; hence the snares and baits by which the victims of licentious passion or rapacious cruelty are

allured to their own ruin; hence suspicion, jealousy, and distrust, have so deeply infected and poisoned the intercourse of human life. The violation of truth is often palliated or pleaded for, by men who would still be thought the advocates and friends of morality. Plato accounted it lawful for statesmen; Cicero and Plutarch reckoned it among the arts of a wise man; Origen and Lactantius have maintained, that in some circumstances it is allowable and even meritorious in a Christian. Let any one, however, turn to the inspired volume, and impartially examine its pages. There the practice which courtly sages and jesuitical divines have speciously defended, is uniformly and most pointedly condemned. "Lying lips are an abomination to the Lord, but they that deal truly are his delight." "All liars shall have their portion in the lake which burneth with fire and brimstone."

I shall not adduce a multitude of testimonies from the Bible, which could easily be done, nor expatiate in any lengthened comment on those which have been just quoted; but there is one evasion which I cannot pass unnoticed. The quibbling doctors of the Romish church have placed *malignant* lies, or such as are directly intended to injure others, in the class of mortal sins; but what they term *officious* or *jocose* lies, designed for our own advantage, or the entertainment of others, are accounted light and venial offences. Every one conversant with the world must know, that this artful and convenient casuistry, is not confined to schoolmen and Jesuits, but prevails too generally in all countries, and all parties. This doctrine, by whomsoever espoused, assuredly comes from hell, and leads to hell. Christians are bound by the most solemn obligations, to an inflexible adherence to the truth, at all times, and in

all circumstances. Their words must correspond with their intentions, and their actions with their words. "Wherefore putting away lying, speak every man truth with his neighbour; for we are members one of another." It is the grossest inconsistency imaginable, for a Christian to utter, or in any manner to sanction, falsehood. He professes to receive and hold fast the word of truth, to honour and serve the God of truth, to be guided and influenced by the spirit of truth, and must, therefore, forsake and abhor the way of lying, whatever glittering gains or tempting pleasures may be scattered over it, or suspended in fascinating forms on the right hand or on the left.

The lax notion of expediency, so grateful to fallen nature, has not only insinuated itself into the systems of morality, but also into the sentiments and creeds of divinity which are espoused by many of the present day. The evil of lying, according to this notion, consists wholly in its mischievous influence on society; it is hateful just so far as it is found to be palpably hurtful. But this is gliding over the surface of this important subject, rather than entering into the nature and spirit of it. The testimonies of Scripture clearly prove that lying is a gross evil *in itself*, a heinous sin against God, apart from all views of its consequences. If one principle for the regulation of our conduct is more firmly established by the Gospel than another, it is this, that we are never allowed, in any case, to do evil that good may come. Fictions which have been employed to serve the cause of religion, some have designated *pious frauds*, and defended on the principle, that the end justifies the means; but they might with just as much reason talk of *pious robberies* and *pious murders* to defend deeds of violence and blood.

As veracity, in the Gospel, occupies high and firm ground, being sustained and enforced by the authority of God; as its importance to the welfare and happiness of mankind is acknowledged by all; it will follow, that this virtue ought in the strictest manner to be conscientiously exemplified.

He who is alive to the unutterable importance of veracity, cannot be indifferent to the means by which it may best be inculcated and encouraged. Need I observe how necessary it is that Christian parents and masters should vigilantly guard their children and servants against the violation of truth, by deeply impressing on the mind the intrinsic evil and direful consequences of this vice? When all the separate and combined powers of mischief from without are beginning to act upon the mind, if veracity is not rooted as a principle, and established as a habit, nothing can be expected but licentiousness and profligacy. Let Christians, therefore, who have the care and management of the rising generation, watch over their momentous charge with unremitting solicitude; warn them against feigning plausible tales or excuses to hide their faults, as well as against using evasive and extravagant language. Let them train them up in the way in which they should go, and when grown old they will not depart from it; but dwelling in Zion, shall continue to walk uprightly, to work righteousness, and speak the truth from their hearts.

AMICUS B.

ON THE BURIAL OF DISSENTERS IN THE PAROCHIAL CEMETERY.

(To the Editors.)

In your report of Mr. Wilks's speech at the Anniversary of the Protestant Society, is the following extraordinary declaration:—
"Lay baptism was not sufficient to

entitle its receivers to burial in the parochial ground." As you have told us the speech is not correctly printed, I suspect the accuracy of the reporter in this passage. And as the assertion seems likely to produce great inconvenience, I beg leave to offer one or two remarks upon it.

Two questions of distinct consideration seem to be blended here; viz. the right to interment in the parochial ground; and the right to insist on the clergyman's reading the burial service. It is generally admitted, that a clergyman is not obliged to read the service at the interment of an unbaptized person. But the present inquiries do not refer to such cases; but to those of persons who have been baptized, though not by a minister of the incorporated sect.

The right to interment in the parochial ground is a part of the common law of England. It is a right inherent in every inhabitant of a parish, not in those only who claim a legal settlement, but in every one who may reside there at the time of his death. The common law recognizes this right on behalf of every traveller who happens to die in the parish. Every foreigner, whatever may be his religion, whether Christian, Turk, or Pagan, has, by the common law of England, a right to be interred in the burial ground of the parish in which he happens to die. This right, therefore, I claim for all, whether baptised, or not. Nor is there any canon, or ecclesiastical law to the contrary. The denial of burial in *pure sepulture* is confined to suicides. For though the Bishop of Carlisle doubted whether the rebels, in 1745, who died after attainder, and before execution, ought to be admitted to christian burial, it was determined otherwise, and they were admitted accordingly.

On the other inquiry, the obligation of the clergyman to read

the burial service at the interment of a person who had been baptised by a dissenting minister, the opinion given in Mr. W.'s speech is quite at variance, not only with the opinion generally entertained among dissenters, but is equally opposed to the uniform practice of the bishops, when they have been applied to, in such cases, and to the recent solemn decision of Sir John Nichol.

On the whole subject of burials, I am decidedly of opinion, that it would be much better if Dissenters had *no* burial grounds attached to their places of worship. It brings upon them a considerable expence; it leads to frequent altercations with the clergy; and it has destroyed that unity of feeling and of co-operation, which would otherwise prevail among them on the subject of burial. We do not need the reading of the clergy at the graves of our deceased friends. Let our ministers, if it be thought proper, attend at the house from which the corpse is to be borne, and there deliver such religious advice and consolation as the occasion may require, and then with a decent and impressive stillness, accompany the mourners to the grave of their deceased relatives.

There is another passage in the printed copies of Mr. W.'s speech which calls for serious consideration, "one man who had been twice baptised was refused to be married, unless he would submit to a third baptism." We are told, indeed, the committee has been written to on this subject, but no information is given as to the result. This method of reporting matters is attended with extensive inconvenience. I have no doubt, that a clergyman who refuses to perform the marriage ceremonies on this account, is liable to an action at law, and in certain cases to very heavy damages. On the validity of the

clergyman's objection, no opinion is given in the printed speech. If any doubt is entertained on the subject, it is desirable that some means should be immediately adopted, to secure the general interference of the Dissenters for a revision of the law. If the want of baptism by episcopally ordained ministers, be a legal bar to marriage, it will not be long before we are told, that all the marriages of such persons were illegal *ab initio*, and consequently all their children are illegitimate, and may be deprived of the property they have inherited from their parents.

While I am speaking on the subject of marriage, will you indulge me, Mr. Editor, in a remark on the want of information, and especially of co-operation in respect to the late bill brought into Parliament on the marriage of Dissenters. Copies of the bill were indeed sent to a few ministers in the country, but I believe, not one minister in ten ever saw it. I am extremely happy that the bill did not pass, indeed it was impossible that it should pass. A more loose and undigested scheme has seldom been seen. Had it been passed into a law, it must necessarily have been repealed the next session, and in the interim it would have created infinite confusion. Let the form of a bill be drawn by some competent hand, and a copy of it sent to several ministers of the respective denominations in each county in England and Wales, accompanied with a request that it may be made the subject of careful discussion at an Association of Ministers in each county, and that the Secretary of each Association transmit the result of their deliberation to a Committee in London, on or before the 1st day of December next. The London Committee would then be prepared to form a bill for the consideration of Parliament in the following

session. The several denominations of Presbyterians, Independents, Baptists, and Methodists should all be consulted on the occasion. All should be invited to give their advice, and, if need be, to unite in petitions to the legislature on the subject.

A. B.

ON THE SIN OF PROMISE-BREAKING.

AMONG the various occasions of complaint, and bitter crimination, perhaps none has been more prolific, or of more frequent occurrence than the violation of promises. Indeed it would be difficult to adopt language too strong in designating the conduct of that person, especially if he be a professor of religion, who, having bound himself by the solemn engagement of a promise, either carelessly disregards, or deliberately violates, without any preventing change of circumstances, its sacred obligations. The apostle Paul, while enumerating the sins by which the ancient Romans were disgraced, mentions covenant-breaking; and from the association in which this sin is there placed, we are very naturally induced to infer its extreme turpitude. That which stood connected, in the severe reprobations of an inspired teacher of christianity, with the grossest abominations, could not be of slight enormity.

In attempting a particular description of this sin, it may be remarked that whatever is calculated to convey an idea to others, whether by legal instrument, by express oral declaration, or by evident and legitimate implication, that we mean to do something for them, which in their view is desirable, amounts to a promise; and to violate any such engagement, where no impossibility has subsequently intervened, is an act of the basest kind, and

must involve in its very nature no inconsiderable degree of guilt.

Promise, or covenant-breaking, is highly sinful, inasmuch as it is calculated to do a very serious injury to those persons who are thus led to repose confidence in our professions of friendships. How many cases have occurred in which important steps have been taken in reliance upon promised aid; and, in which, the engagements having been disregarded, consequences of the most disastrous and painful nature have followed. Perhaps a train of difficulties has thus been introduced which, with regard to the injured individual, has run parallel with his mortal existence, and accelerated his progress to an untimely grave. With respect even to cases of the least aggravated nature, the following scripture declaration is quite appropriate: "Better is it that thou shouldst not vow, than that thou shouldst vow and not pay."—Ecc. v. 5.

Again, promise, or covenant-breaking is highly sinful, inasmuch as it is an abuse of one of the most important faculties which God has communicated to man, or one of the most valuable acquisitions to which a kind Providence has been pleased to direct all civilized nations. The gift of speech, and the art of writing, were, no doubt, intended to promote the happiness and welfare of mankind, and not to deceive and afflict the unsuspecting with disappointment and misery.

The guilt of promise-breaking is very seriously aggravated, as well as attended with more injurious consequences, where a profession of religion is made. It is an imperative obligation, resting upon all who profess the name of Christ, to adorn, in all things, the doctrines of God their Saviour, and to give no offence either to

the Jew, or to the Gentile, or to the church of God. It is the duty of the Christian, by a strict attention to all that is honourable in the estimation of mankind, to endeavour to "put to silence the ignorance of foolish men," and thus, in connexion with all that "is lovely and of good report, to stop the mouths of gainsayers." Scarcely a greater injury can be done to the cause of Christ, than what is done through the forfeiture of engagements by those persons, who profess to regulate their conduct by his laws. If the word of a professor is not to be relied on, for what part of the christian character can we possibly give him credit, and how can such an individual expect to counteract the too prevalent conclusions of infidelity, that the religion of Jesus is nothing but a cunningly devised fable.

"Lord, who shall abide in thy tabernacle? Who shall dwell in thy holy hill? He that sweareth to his own hurt, and changeth not."—Psalm xv. 1 and 4. The converse of this declaration would, perhaps, be deemed harsh and uncharitable, though it is evidently implied.

There are cases, however, in which a person, through unforeseen occurrences, is unable to fulfil his engagements, and where, it must be admitted, culpability ceases; only, under these circumstances, an early explanation is always due to the confiding individual.

CEDMAN.

ORTHODOXY OF THE SOCIETY OF FRIENDS.

(To the Editors.)

GENTLEMEN,—The subject of "Quaker orthodoxy" was brought before the religious public in an able article published in the Eclectic Review of November last, which, though it pleased, did not convince me. For I must confess I was among the number of those

who feared "that the spread of liberal sentiments, among the Quaker body, has been attended with a deterioration of religious character, and abandonment of an orthodox doctrine; that Socinianism, though not ostensibly avowed, has spread widely in secret among its members;" and though I was not ignorant of the evangelical tone and devotional feeling, which pervades the writings of Tuke and Allen, Murray and Barton, yet I could no more receive the sentiments of these excellent men, as the accredited opinions of "Friends" generally, than I could believe the sentiments of Fenelon and Van Ess to be those of the Roman Catholic Church.

The Yearly Epistles, said I, are the only authentic documents by which to judge of the opinions of the society—and, the fact, that in the Yearly Epistle of 1819, they gave only a negative kind of testimony to the grand and vital doctrine of the atonement, rather strengthened my suspicions and fears. You may judge then of the satisfaction I felt on reading "the Yearly Epistle" for 1823, when I found that some of the great subjects of faith and practice, in which I supposed them most deficient, are avowed and recommended in a firm, scriptural, and devotional manner, highly creditable to the best feelings of their hearts.

Such a discovery has certainly subdued my prejudices, and though I have always respected them as enlightened, liberal, and philanthropic men, I shall now rejoice in the thought that, as a body, they are holding "the Head," to whom, I trust, I am united; and shall feel towards them that sympathy which ever pervades the living, healthy members of the same body. Without pledging myself to the approval of every sentence of the epistle, let me request you to insert it,* as in the main I

think will promote the edification of your readers, while they will not fail to rejoice in it, as the public testimony of a large but hitherto questionable community, to the truth as it is in Jesus.

Next to the explicit avowal of their belief, in the divinity and atonement of our Lord, your readers will rejoice to find that they urge in the epistle the observance of duties, which can only be practised and enjoyed by renewed minds, and this indicates the existence of spiritual religion amongst them to a delightful extent. At least, their commendation of scriptural meditation, secret prayer, and the cultivation of a humble dependent spirit, affords a pleasing presumption in favour of their unaffected piety. But what gives me the greatest satisfaction, because least of all expected, was the direct recognition of the duty of a devotional observance of the Lord's-day; a duty which I feared from an acquaintance with the conduct of some "accepted friends," was either imperfectly understood, or slightly practised amongst them, and that when released from attendance at the meeting, they occupied its remaining hours "in finding their own pleasure, and speaking their own words." This reproachful idea the Society has now wiped away, and I trust that it will be the anxious wish of every Friend to conform his conduct to the spirit of that meeting from which this epistle emanated, and which was so evidently assisted in its deliberations by "the spirit of Christ."

Let me, in conclusion, request of your devout readers to offer prayer to the Father of lights, that He will be pleased to bless the perusal of this evangelical epistle to the society at large, and that all its members may ere long be as distinguished for spiritual religion as they have hitherto been for moral consistency and active benevolence.

* See the Religious Intelligence.

I only further beg leave to express my thanks to the unknown writer of the article in the Eclectic Review for that paper, which, I cannot but think, has contributed to elicit this important testimony from "the yearly meeting." B.

DANGERS OF CLASSICAL LEARNING, (ESPECIALLY AS APPLICABLE TO THE ENGLISH UNIVERSITIES.)

It is much to be lamented, that while we are learning from the scholars of profane antiquity the beauties of imagery, the graces of diction, the arts of oratory, and the harmony of poetry, we are not better upon our guard against their principles, which steal upon us through the vehicles of poetry and oratory, till our taste is wholly vitiated, and the glorious realities of the Christian revelation become insipid and insignificant. Experience shows how difficult it is to dwell with delight upon the expressions of heathen writers, without embracing too many of their sentiments. Dr. Middleton confesses, in one of his letters, that his classical engagements had rendered him very squeamish in his theological studies; and I am well convinced that this has been the case with many others, who, from having their brains filled with heathen notions, and their affections touched with the vanity of conscious erudition, have contracted a nausea toward the Bible and its contents; first disrelishing, and at length deliberately opposing the Christian doctrines; perhaps without being sensible how their minds were originally debauched. If this experiment is fatal in so many instances, and dangerous in all, it is an alarming consideration, that the first ideas conceived by school boys are, for the most part, of the heathenish stamp; and I fear they are too seldom instructed in due season, concerning the infinite difference between the true God and the false.

ASTROP.

DR. WATTS.

AMONG Dr. Watts's academical associates and personal friends, was the Reverend and Learned Samuel Say, who was for 18 years the minister of Lowestoff, in Suffolk, from whence he removed to succeed Dr. Calamy at Westminster. This gentleman was a complete master of the classics, and "was a very considerable proficient in the art of poetical criticism," and therefore, when his young friend Watts first appeared before the public as a poet, he, in course, received a copy of his *Horæ Lyricæ*, as a memorial of early friendship, and a compliment to his own poetical talents. This "presentation copy" is now in the possession of a friend of mine, and contains the following note on a blank leaf, written in the Doctor's hand.

"To MR. SAMUEL SAY.

"Dear Sir,—Accept of this first labour of the press, this vent'rous Essay of Poesie in so nice and censorious an age: forgive as you read, peruse as a friend, design to be pleased and not to judge, and if you can (without too much abuse of your judgement), commend - - - ,* you will help to free me from some obligations under w^{ch} y^e Bookseller has putt y^e

Timorous Author,

"Your Friend,

Dec. 28, 1705. "I. WATTS."

I trust this fragment will interest your readers, and if the trembling modesty which it displays reproves the obtrusive confidence which some of our young poetasters so offensively discover, the lasting reputation which the Doctor has obtained, may encourage the timid youth, who unites piety with poetic talent, to persevere in consecrating his muse to the service of Jehovah. B.

*Two or three words are here obliterated.

REVIEW OF BOOKS.

For the Oracles of God, Four Oration. For Judgment to come, an Argument, in Nine Parts. By the Rev. Edward Irving, M. A. 8vo. 12s. — London: Hamilton, 1823.

WE are gratified at having another and more advantageous opportunity afforded us of estimating the talents of Mr. Irving. His former publication was of too little magnitude to justify us in venturing beyond general opinion; there was quite enough to shew the hand of no ordinary man, but it furnished few data on which we might hazard any thing of specific criticism, or calculate the probable extent of the preacher's influence on society at large, or on his own flock in particular. But now he comes before the public with a manly and decided appeal to the oracles of God, and the revelations of futurity; he states his sentiments with fearless energy; he leaves no room for hesitation respecting either his intentions or his powers, but assails the conscience and the understanding in a strain of eloquent and urgent expostulation that cannot but have, with the divine blessing, a beneficial influence. We differ from him in matters of taste, and we cannot always assent to his modes of statement, but our admiration of his abilities, and our conviction of his ardent anxiety to do good, remain unimpaired.

Mr. Irving's eloquence is of a peculiar kind. It is far too rich and decorated, as well as too wordy, to resemble the style of Demosthenes; it has too little refinement or variety to be placed on the level of Cicero; at the same time it more frequently approaches the vehe-

mence of the Athenian, than the playful fancy and the exquisite modulation of the Roman. Bossuet and Jeremy Taylor have occurred to us as objects of comparison; but the first had more loftiness and simplicity, the latter greater originality of mind, with a more vivid and poetical imagination. Mr. Irving's compositions have neither the depth nor the elaboration of Burke, but they are more intense, and more effective in producing conviction. We have been told that Mr. I. is a devoted admirer of Milton, and whether this be a correct report or not, we have certainly fancied a similarity between the prose-writings of the latter, and the general qualities of the volume before. We think that the traces of this admiration may be seen in many a passage, marked with Miltonic character. The following brief citation will instantly remind our readers of the march and rhythm of Milton's English prose.

"Then, stirred up through all her powers, and awakened from the deep sleep of Nature and oblivion of God, (which among visible things she partaketh,) our soul shall come forth from the communion of the Word full of divine energy and ardour, prepared to run upon this world's theatre the race of duty for the prize of life eternal. She shall erect herself beyond the measures and approbation of men, into the measures and approbation of God. She shall become like the saints of old, who, strengthened by such repasts of faith, 'subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, and turned to flight the armies of the aliens.'"—p. 49.

But we scarcely know how, in the teeth of the wholesome adage which inculcates the odiousness of comparisons, we have been

betrayed into this uncertain and incomplete species of criticism. Mr. Irving is no servile imitator, he stands on his own merits, and on that ground he may well claim from us an estimate unimpaired by an invidious reference to illustrious names either among the dead or the living. The latter, indeed, we have carefully avoided, and those of the former whom we have taken as our standard, are of the highest rank in genius and in fame. We confess, however, that Mr. Irving takes us entirely off the carpet-ground of criticism, which, in the greater number of the works that come before us, renders our task tolerably easy. With excellences of a high order, he combines peculiarities which, in our view, are exceedingly injurious to the effect of his composition. If his taste were equal to his strength and energy, if he were more alive to the supremacy of simplicity over all the other elements of style, if he would steadily repress the rhetorician, and abstain from mingling artificial excitement with the mastery of genuine power and feeling, which he frequently displays, he might take his stand, if not among the highest, at least not far below the highest, of cotemporary orators. We cannot perceive any advantage gained by adopting certain antiquated forms of expression, nor by the introduction of words and phrases commonly used in a low or ludicrous sense. We had marked some of these as we went through the volume, but we have no relish for the work of carping at minor defects amid substantial excellence, and we willingly pass forward with the simple observation that we do not like to see in a man of genius, the slightest appearance of voluntary descent.

We shall, at present, confine ourselves to the "Orations for the Oracles of God," leaving to ano-

ther article the "Argument for Judgment to come."

"I have set," writes Mr. Irving in his preface, "the example of two new methods of handling religious truth—the *Oration*, and the *Argument*; the one intended to be after the manner of the ancient *Oration*, the best vehicle for addressing the minds of men which the world hath seen, far beyond the sermon, of which the very name hath learned to inspire drowsiness and tedium; the other after the manner of the ancient *Apologies*, with this difference, that it is pleaded not before any judicial bar, but before the tribunal of human thought and feeling."

We are not quite sure that we have a clear apprehension of Mr. Irving's meaning. The resemblance between his "Argument" and the ancient *Apologies*, we shall not now discuss, as we have not as yet read the former with sufficient attention to be able to say how far it approaches or recedes from the model; but with respect to the "Orations," we are not able to perceive their dissimilarity from "the Sermon," excepting in a less decided use of sub-division. Division, or arrangement, which is in reality the same thing, must exist in every intelligible address; but if it be meant merely to exclude the formality of "heads," principal and subordinate, there is no novelty in the practice; it has been done by Bossuet, Chalmers, Robert Hall; it has been expressly recommended by Cheminai; and it is frequently acted upon by preachers both in and out of the Establishment. It is only a few weeks since we heard, in this metropolis, a sermon, deficient, indeed, in evangelical savour, but of exquisite polish, written as nearly as possible on the plan of these Orations, though immeasurably inferior in energy and usefulness. We agree, however, most completely, with Mr. Irving in his main principle, that preachers of the Gospel have taken too narrow ground, that they have not availed themselves of all the comprehensiveness of their high

commission; nor of the large scope of their celestial ministries.

In these Orationes, three points are discussed. *The due preparation for receiving the Oracles of God—The manner of consulting them—and their strict observance.* On all these topics we have much most eloquent and interesting exhortation, and we trust that this volume, in its extensive circulation, will carry its effective and invaluable instructions into recesses where the Gospel has never yet been allowed to penetrate; we rejoice that such warnings as the following will find a way into cabinets where the refinements of luxury, or the pursuits of secular literature, have hitherto shut out the awful realities of revealed truth.

" 'Tis written, 'tis written, 'tis sealed of heaven, and a few years shall reveal it all. Be assured it is even so to happen to the despisers of holy writ. With this in arrears, what boots liberty, pleasure, enjoyment—all within the hour-glass of time, or the round earth's continent, all the sensibilities of life, all the powers of man, all the attractions of woman!

" Terror hath sitten enthroned on the brows of tyrants, and made the heart of a nation quake; but upon this peaceful volume there sits a terror to make the mute world stand aghast. Yet not the terror of tyranny neither, but the terror of justice, which abides the scornors of the most High God, and the revilers of his most gracious Son. And is it not just, though terrible, that he who brooked not in heaven one moment's disaffection, but launched the rebel host to hell and bound them evermore in chains of darkness, should also do his sovereign will upon the disaffected of this earth, whom he hath long endured and pleaded with in vain."—pp. 64, 65.

" Hell is not to be despised, like a sick bed, if any of you be so hardy as to despise a sick bed. There are no comforting kindred, no physician's aid, no hope of recovery, no melancholy relief of death, no sustenance of grace. It is no work of earthly torture or execution, with a good cause to suffer in, and a be-holding world or posterity to look on, a good conscience to approve, perhaps scornful words to revenge cruel actions, and the constant play of resolution or study of revenge. It is no struggle of mind against its material envelopments

and worldly ills, like stoicism, which was the sentiment of virtue nobly down-bearing the sense of pain. I cannot render it to fancy, but I can render it to fear. Why may it not be the agony of all diseases the body is susceptible of, with the anguish of all deranged conceptions and disordered feelings, stinging recollections, present remorse, bursting indignations, with nothing but ourselves to burst on, dismal prospects, fearful certainties, fury, folly, and despair.

" I know it is not only the fashion of the world, but of Christians, to despise the preaching of future woe; but the methods of modern schools which are content with one idea for their gospel, and one motive for their activity, we willingly renounce for the broad methods of the Scripture, which bring out ever and anon the recesses of the future, to upbraid duty and downbear wickedness, and assail men by their hopes and fears as often as by their affections, by the authority of God as often as by the constraining love of Christ, by arguments of reason and of interest no less. Therefore sustained by the frequent example of our Saviour, the most tender-hearted of all beings, and who to man hath shown the most excessive love; we return, and give men to wit, that the despisers of God's laws and of Christ's gospel, shall by no means escape the most rigorous fate. Pain, pain inexorable, tribulation and anguish shall be their everlasting doom! The smoke of their torments ascendeth for ever and ever. One frail thread snapped and they are down to the bottomless pit. Think of him who had a sword suspended by a hair over his naked neck while he lay and feasted,—think of yourselves suspended over the pit of perdition by the flimsy thread of life—a thread near worn, weak in a thousand places, ever threatened by the fatal shears which soon shall clip it. You believe the Scriptures, then this you believe, which is true as that Christ died to save you from the same. If you call for a truce to such terrific pictures, then call for mercy against the more terrific realities; but if you be too callous or too careless to call for mercy, and ensue repentance, your pastors may give you truce to the pictures, but God will give no abeyance to the realities into which they are dropping evermore, and you shall likewise presently drop, if you repent not."—pp. 66—68.

And we would hope that even in those residences of pride and self-indulgence as those to which we have first alluded, the following spirit-stirring appeal would not be altogether unfeet.

"Come over, cast in your lot with the saints, you have every thing to gain—peace of conscience, a divine joy, a fellowship with God, a special providence, a heritage of promise and blessing, a triumphant death, and a crown of everlasting life. The choice of men are here—the prime specimens of manhood, the royal priesthood and chosen generation of mankind—and worth domestic, with Piety, her guardian genius, is here; and worth public, with Charity, her guardian genius, is here; and enterprize heroic, with Faith, her guardian genius, is here; and the chief fathers of science and knowledge have likewise claved with the saints; and the greatest inventors, the inventors of reformation in all worthy matters, are here; apostles, and prophets, and patriarchs, are here; and, finally, the first-born of every creature, who is God over all, blessed for ever! Amen."—p. 74.

After having described the frame of gratitude and devotion in which the Scriptures ought to be received and consulted, Mr. Irving goes on to describe the awful contrast presented by the real state of things in the human heart and in the world at large.

"Far and foreign from such an opened and awakened bosom is that cold and formal hand which is generally laid upon the sacred volume; that unfeeling and unimpressive tone with which its accents are pronounced; and that listless and incurious ear into which its blessed sounds are received. How can you, thus unimpassioned, hold communion with themes in which every thing awful, vital, and endearing, do meet together! Why is not curiosity, curiosity ever hungry, on edge to know the doings and intentions of Jehovah King of kings? Why is not interest, interest ever awake, on tiptoe to hear the future destiny of itself? Why is not the heart that panteth over the world after love and friendship, overpowered with the full tide of the divine acts and expressions of love? Where is Nature gone when she is not moved with the tender mercy of Christ? Methinks the affections of men are fallen into the yellow leaf. Of your poets, which charm the world's ear, who is he that inditeth a song unto his God? Some will tune their harps to sensual pleasures, and by the enchantment of their genius well nigh commend their unholy themes to the imagination of saints. Others, to the high and noble sentiments of the heart, will sing of domestic joys and happy unions, casting around sorrow the radiancy of virtue, and boding forth, in undying forms,

the short-lived visions of joy! Others have enrolled themselves the high priests of mute Nature's charms, enchanting her echoes with their minstrelsy, and peopling her solitudes with the bright creatures of their fancy. But when, since the days of the blind master of English song, hath any poured forth a lay worthy of the Christian theme? Nor in philosophy, 'the palace of the soul,' have men been more mindful of their Maker. The flowers of the garden and the herbs of the field have their unwearied devotes, crossing the ocean, wayfaring in the desert, and making devout pilgrimages to every region of nature, for offerings to their patron muse. The rocks, from their residences among the clouds to their deep rests in the dark bowels of the earth, have a most bold and venturous priesthood; who see in their rough and flinty faces a more delectable image to adore than in the revealed countenance of God. And the political welfare of the world is a very Moloch, who can at any time command his hecatomb of human victims. But the revealed sapience of God, to which the harp of David and the prophetic lyre of Isaiah were strung, the prudence of God which the wisest of men coveted after, preferring it to every gift which heaven could confer—and the eternal Intelligence himself, in human form, and the unction of the holy one which abideth,—these the common heart of man hath forsaken, and refused to be charmed withal.

"I testify, that there ascendeth not from earth, a Hosannah of his children to bear witness in the ear of the upper regions to the wonderful manifestations of his God! From a few scattered hamlets, in a small portion of his wide territory, a small voice ascendeth like the voice of one crying in the wilderness. But to the service of our general Preserver there is no concourse, from Dan unto Beersheba, of our people; the greater part of whom, after two thousand years of apostolic commission, know not the testimonies of our God; and the multitude of those who do reject or despise them!"—pp. 17—19.

Mr. I. returns to this important subject at the close of his fourth Oration, and after a most admirable description of the general literature of our day, he expresses his "solemn conviction,"

"That until advocates of religion do arise to make unhallowed poets, and undevout dealers in science, and intemperate advocates of policy, and all other pleaders before the public mind, give place, and know the inferiority of their various provinces to this of ours—

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this most fatal error, that our subject is second rate, be dissipated by a first rate advocacy of it—till we can shift these others into the back-ground of the great theatre of thought, by clear superiority in the treatment of our subject, we shall never see the men of understanding in this nation brought back to the fountains of living water, from which their fathers drew the life of all their greatness.

"Many will think it an unchristian thing to reason thus violently, and many will think it altogether unintelligible; and to ourselves it would feel unseemly, did we not reassure ourselves by looking around. They are ruling and they are ruled, but God's oracles rule them not. They are studying every record of antiquity in their seats of learning, but the record of God, and of him whom he hath sent, is almost unheeded. They enjoy every communion of society, of pleasure, of enterprise, this world affords; but little communion with the Father and with his Son Jesus Christ. They carry on commerce with all lands, the bustle and noise of their traffic fill the whole earth; they go to and fro, and knowledge is increased,—but how few in the hasting crowd are hasting after the kingdom of God. Mean while death sweepeth on with his chilling blast, freezing up the life of generations, catching their spirits unblest with any preparation of peace, quenching hope and binding destiny for evermore. Their graves are dressed, and their tombs are adorned. But their spirits, where are they? How oft hath this city, where I now write these lamentations over a thoughtless age, been filled and emptied of her people since first she reared her imperial head! How many generations of her revellers have gone to another kind of revelry; how many generations of her gay courtiers to a royal residence where courtier arts are not; how many generations of her toilsome tradesmen to the place of silence, whither no gain can follow them! How time hath swept over her, age after age, with its consuming wave, swallowing every living thing, and bearing it away unto the shores of eternity! The sight and thought of all which is our assurance that we have not in the heat of our feelings surpassed the merit of the case. The theme is fitter for an indignant prophet, than an uninspired sinful man."—pp. 96—98.

But we must, for the present, desist from farther citation, though we are reluctantly leaving several passages that we had marked. Before, however, we close this division of our article, we

must advert to a subject on which, while we are, to a certain extent, disposed to admit the justice of Mr Irving's comments, we cannot help being of opinion that he has used stronger language than is either just or expedient. Large as our extracts have been, we must allow Mr. I. to state his sentiments in his own language.

"That which I have sketched of the soul's necessities needeth something more than to rake the Scriptures for a few opinions, which, by what authority I know not, they have exalted with the proud name of the doctrines: as if all scripture were not profitable for doctrine—Masterful men, or the masterful current of opinion, hath ploughed with the word of God, and the fruit has been to inveigle the mind into the exclusive admiration of some few truths, which being planted in the belief, and sacrificed to in all religious expositions and discourses, have become popular idols, which frown heresy and excommunication upon all who dare stand for the unadulterated, uncurtailed testimony. Such Shiboleths every age hath been trained to mouth; and it is as much as one's religious character is worth, to think that the doctrinal Shiboleths of the present day may not include the whole contents and capacity of the written word. But, truly, there are higher fears than the fear even of the religious world; and greater loss than the loss of religious fame. Therefore, craving indulgence of you to hear us to an end, and asking the credit of good intention upon what you have already heard, we summon your whole unconstrained man to the engagement of reading the word;—not to authenticate a meagre outline of opinions elsewhere derived, but to prove and purify all the sentiments which bind the confederations of life; to prove and purify all the feelings which instigate the actions of life; many to annihilate; many to implant; all to regulate and reform;—to bridle the tongue till its words come forth in unison with the word of God, and to people the whole soul with the population of new thoughts, which that word reveals of God and man—of the present and the future. These doctrines, truly, should be like the mighty rivers which fertilize our island, whose waters, before escaping to the sea, have found their way to the roots of each several flower, and plant, and stately tree, and covered the face of the land with beauty and with fertility—spreading plenty for the enjoyment of man and beast. So ought these great doctrines of the grace of God in Christ,

and the help of God in the Spirit, and fallen man's need of both—to carry health and vitality to the whole soul and surface of Christian life. But it hath appeared to us, that, most unlike such wide-spreading streams of fertility, they are often as it were confined within rocky channels of intolerance and disputation, where they hold noisy brawl with every impediment, draining off the natural juices of the soul; and instead of fruits and graces, leaving all behind naked, barren, and unpeopled.”—pp. 40—42.

There is a vagueness about this passage which renders it both difficult and unpleasant to grapple with. We have in it a general objection made to the investment of “a few opinions” with the imposing title of “*the doctrines*,” inasmuch as all Scripture is profitable for doctrine. If, by “the doctrines,” Mr. Irving means the “opinions” which are commonly understood as included in the phrase; “*the doctrines of grace*,” we do not see in what way a firm conviction of their truth can be liable to the charge of dispensing with any portion of Scripture, or of diminishing its importance. We are not for elevating all the peculiarities of our creed to the dignity of terms of communion, though there are some of them, at least, to question which would be, in our opinion, to counteract the very intention of Holy Writ; but we are unable to devise any possible mode of getting forward either in preaching or arguing, except by the reduction of the sacred writings to their main principles, and the assumption of these as the ground-work of all discussion and exhortation. We disapprove as much as Mr. I. can do, the synthetic method of studying the Bible when made to supersede that wise and wholesome induction which is the only satisfactory basis of Scripture knowledge; but, having thus studied the Word of God; having thus ascertained to our own conviction, its bearings and its results, are we to be for-

bidden to make use of the latter, on the pretext that as all Scripture is said to be profitable, it is unlawful to single out those leading points on which the system turns, and to make them the distinctions of our creed, and the staple of our argument. Unless we greatly misunderstand Mr. Irving's language, he charges “the religious world” with worshipping certain “popular idols” which “frown heresy and excommunication upon all who dare stand for the unadulterated, uncurtailed testimony.” We really do not know what this may mean, but we are sure that in its apparent import it is neither liberal nor just. There are some “opinions” we suppose, which Mr. Irving holds to be necessary to a right and saving profession of the Gospel, or he would not have employed a whole volume in eloquently enforcing them, and the doctrinalists who have provoked his censure, do nothing more.

Neither can we concur in his objections to the educational use of catechetical forms. He admits that they are useful in “their proper place of discerning heresy, and preserving in the church a unity of faith,” but he objects to them as “instruments of a religious education.” We have no room for the insertion of the observations by which he sustains his opposition, but they appear to proceed on the mistaken notion, that where catechisms are employed in early instruction, they exclude the use of the Scriptures, whereas in all cases within our knowledge, they are employed in subserviency to the Word of God.

Sabbaths at Home: or a Help to their right Improvement; founded on the Forty-second and Forty-third Psalms. Intended for the use of Pious Persons when prevented from at-

tending the Public Worship of God. By Henry March.—8vo. pp. 272.

THE class of books to which this volume belongs is very small; in truth, we are at a loss to name works of recent date, with which it might well be associated or compared. Whatever may be the causes, (some of them it would not be difficult to assign,) which have directed the current of religious instruction from the press into other channels, the fact will not be questioned, that books for the closet, breathing a spirit at once elevated, evangelical, and fervent, are rare: we would not hastily infer that this scarcity is the indication of a corresponding deficiency of devotional feeling in the Christian Church; on the contrary, we hope and believe that the actual number of persons is not small, who are prepared to embrace every opportunity of placing themselves under the influence of a high-toned spiritual direction; especially in those seasons when affliction restores the soul to the recollection of its better purposes. Mr. March writes for persons of this description; he supposes his reader to be truly solicitous to maintain the vigour and the purity of the religious affections; and to be one of those who seek *first* the kingdom of God,—that kingdom in the heart which is not subject to the observation of the world. The *immediate* design of the work, as is apparent from the title, is to give impulse and direction to the meditations and the devotions of the Christian, when detained by affliction from public worship. In this specific design, as well as by the pure and fervent spirit which breathes through the volume, it will stand distinguished from the mass of religious publications.

The verses of the two Psalms named in the title page, furnish

the subjects of ten chapters, which, with great neatness and propriety, are distinguished thus: 1. Desire; 2. Mourning; 3. Retrospection; 4. Conflict; 5. Anticipation; 6. Expostulation; 7. Reliance; 8. Appeal; 9. Intercession; 10. Conquest. Each chapter is subdivided by two or three leading observations. To aid the reader in judging of the quality of his own religious feelings, and to exalt those feelings above their ordinary level, are the objects kept in view throughout the volume: it is but seldom that the writer is turned aside from the pursuit of these objects, by observations directed to the conscience of the specious and false professor; and yet, when he does so, it is with peculiar discrimination and force.

“There was yet another and far higher motive that influenced the desire of the Psalmist to be restored to the public service of God; which was, that he might honour Him, might ‘give unto the Lord the glory due unto his name.’ A motive this, which, from its spiritual and holy nature, very greatly transcends those that have already been mentioned. Yet are those other motives spiritual and holy also, though not in the same exalted degree. The desires after public ordinances, which especially refer to our own edification in knowledge, our own growth in grace, and our own spiritual comfort, are not only lawful, but, as has been shown, when proceeding from the right source, are excellent and holy, having a divine origin. But when, through a superior influence, we can rise to a forgetfulness of ourselves, to that sublime height, where, contemplating and adoring the wonders and the glories of the Divine character, we ‘lose ourselves in Him, in light ineffable;’ then have we attained to a disposition of mind as far surpassing those lesser motives, as the cloudless ether of the upper regions exceeds in purity the mingled atmosphere of our lower world. All the desires of our corrupted nature, however speciously disguised or unconsciously hidden,—all terminate in *self*. The renovation of our nature eminently consists in a conversion from the worship of *self*, to the worship of ‘the only living and true God.’ Most wondrous and admirable plan, which combines together the happiness of the creature and the glory of the Creator; and blends

them as in one ! But it is greatly to be feared that the exalted motive of ascribing glory to God, and of honouring his name, very feebly influences the minds of many professors who daily frequent, and affect to value the public services of religion. With some it seems to be scarcely, if at all, thought of, much less regarded as of supreme importance. With them religion appears to be little more than refined *selfism*. To be made to believe that they are safe, and, if disturbed in that belief for a moment, by the wakings of conscience, to be made to believe it again ; seems to be the main object which they keep in view in their constant attendance. *WORSHIP* is a matter about which they give themselves very little concern ; they are *hearers*. To adore the Divine excellencies and praise the name of the Lord, is a work not contemplated in their aim. *SELF* is their God. If, notwithstanding their evident love of the world, their frequent indulgence in evil tempers, and other suspicious signs that attach to them, they can be kept in good humour with themselves, and in a quiet undoubting of the safety of their state, they have got what they seek, and are satisfied. These are a spurious breed ; they have none of the healthful symptoms of the legitimate children of God. . . .

Happy would it be if a neglect of the Divine honour was confined to these. But, alas ! it is but too prevalent even among those who give undoubted evidences of sincerity. Many an humble and even watchful Christian is prone to this evil. Hence it is that their thought and their conversation is so continually occupied about their own frames. They minutely detail their train of feelings, dwelling and dwelling upon the theme, until precious hours have been wasted, during all which has never been heard the inquiry, 'What shall I render ?' or the invitation of the grateful heart, 'O magnify the Lord with me, and let us exalt his name together ;' and too often also is it the case, that even these, the lowly children of God, go to his house almost wholly intent on their own edification and comfort, forgetting that higher and more heavenly purpose of glorifying the Divine name. Let them consider this, and they will consider it ; for they desire to know their faults, that, through grace, they may mend them : and God will guide them by his counsel, for they are 'the meek ;' and 'the meek will He guide in judgment, the meek will He teach his way.'"

Our limits allow us not to extend our remarks, or to multiply quotations ; we must, however, insert a

paragraph, which may serve as a fairer specimen of by far the larger portion of the volume. It is in picturing the deep and strong emotions of the spiritual mind, when excited by circumstances of peculiar trial, that the author seems most at home.

"But there are yet more delightful views of the Divine character to be taken. There are other attributes of his name still more encouraging and consoling to a troubled soul ; Mercy and Truth ! Faith fixes its eye on these, and prompts the fervent intercession—'O send out thy light and thy truth.'—And what would he (David), that mercy and truth shall perform for him ? Shall they restore him to civil honours, to the favour and the praise of man ; shall they lead him to the royal palace, shall they bring him to the throne of Israel ? No, no ! 'let them lead me, let them bring me to thy holy hill, and to thy tabernacles ;' and then, when this should be accomplished, that God whose name he had served, whose institutions he had kept, whose worship he had loved, and whom he had before enjoyed in these, would become his 'exceeding joy ;' having now known him by deep experience in the hour of trial to be indeed the God of his life, the God of his strength, his Rock, Defender, and Deliverer, in a way that incomparably surpassed all his former knowledge, and all his former experience. . . . And now that faith has so greatly prevailed, and has prompted such free and ardent interceding, surely now the tumult must be hushed, and the conflict ended. But what means the again repeated expostulation, 'Why art thou so heavy, O my soul ?' It is only the last heaving of the waves, when just about to subside into rest ; as the ocean continues to rock awhile, even after the tempest is spent, and the winds are still. Yes, the conflict is ended ; sorrow, and fear, and doubt, have all been contending, and with long perseverance, against faith alone ; but she has resisted them all, she has overcome them all, she has silenced them all ; affirming, with a last, triumphant word, 'I shall yet praise him, who is the health of my countenance, and my God.' Here then is CONQUEST. 'This is the victory that overcometh the world, even our faith.' Glory, thanksgiving, and honour, and praise, be unto 'the Author and Finisher of our faith.' What devout mind can now survey this record of David's experience, wrought in the school of tribulation, and not admire and adore the power, and wisdom, and goodness, which made that tribulation

effectual to so blessed an end? Who does not now perceive a deeper and a fuller meaning in the declaration, that 'the trial of our faith is much more precious than of gold that perisheth?' who does not now feel, that for some, at least, it is a warrantable boast, 'we glory in tribulations?'

Narrative of the Life and Travels of Serjeant B.—Written by Himself. 12mo. 5s.—London: Knight and Lacey. 1823.

WE have been deeply interested by this simple and manly narrative of a soldier's sufferings, and a believer's experience. A tale of this kind, when, as in the present instance, it bears internal evidence of its truth, affords us far more gratification than a memoir drawn up in rigid observance of the laws of biographical composition, since it lets us more entirely and fairly into the secrets of a man's bosom, and the motives, whether reasonable or capricious, of his conduct. History is seldom trustworthy. It sets before us the painted outside, the gilded surface of events, but the reality of transactions, their originating counsels and moving springs, with their true character and correct circumstances, are rarely ascertained. War, with its waving plumes and embroidered banners, its brilliant chivalry and its kindling strife, is largely and gorgeously described; and it may be that its miseries, the flame, the famine, and the pestilence, are set forth in all the pageantry of epic and dramatic array; but the honest confessions of one individual agent, the plain statement of one scene of specific suffering, will come nearer to the feelings, and make a deeper impression on the mind, than the most glowing eloquence lavished on general details. Not that auto-biography is always current coin. Few men will venture the full revelation of their own motives and actions, and vanity gives a strange obliquity

both to mental and corporeal vision. There are vice and folly, meanness and misconduct to be concealed; that which bears a deceitful aspect, is to be set in a favourable light, and that which has been well done is to be put forward to general observation. Hence arise, both in public and in private history, innumerable instances of reserve, misrepresentation, and contradiction, and hence it is that, too frequently, in proportion to the skill and elaboration with which a narrative is wrought up, is its utter worthlessness as an historical document.

It is quite clear that the chief motive for these perversions, is removed by the existence of religious feeling. To say nothing of its efficacy as a principle of veracity, it puts the whole matter into a different form. Give the same circumstances to a pious and to a worldly-minded narrator, and you will have not only a different comment but a different story. The one will give the exterior, the other will at once detect the power that worked the machinery of the transaction. A Christian will ascertain the true character of the prime agents, as carnal or renewed men, and setting out from this as his *point d'appui*, he will give the only clear and consistent account of their designs and their acts. And, if his own intentions and transactions be in question, he will send forth no varnished tale of lofty virtue struggling with adverse interests and calumnious hostility, no romantic fable of unstained purity, forced by untoward events into the semblance of dishonour and the penalties of disgrace. He will frankly reveal, though without the prurient minuteness of a tainted imagination, or the secret complacency of a self-satisfied mind, the errors of his unconverted nature, and the infirmities even of

his sanctified state; he will speak of himself as he really is, of his own choice, abhorrent of good, but by the implantation of new elements, devoted to the service of Christ—full of personal weaknesses, and exposed to hourly failure, but, by the grace of God, enabled to “maintain a conscience void of offence.”

Just such a work as might be expected from such a character, is the volume before us. It contains a narrative of enchaining interest, and gives a picture of what may be called the internal economy of military life, that is well deserving of close and serious observation. The parents of Serjeant B—were in low circumstances, but their character was respectable. He was born April 3, 1784, and at an early age was placed under the care of a pious grandmother, who delighted to store his infant mind with religious knowledge. When he was only eight years old, he was thrown upon the world to seek his own resources, and after various changes of service, having attained the age of fourteen, “went to learn the trade of a weaver in Darnick,” where his miserable earnings scarcely supported him through the oppressive scarcity of 1799—1800. Previously to this, a taste for music had been forming in his mind, and by assiduous practice on an “old fife,” he had acquired dexterity enough to qualify him for the humble band of the Earlestone Volunteers. When the army of Reserve was raised, his love of music, added to the temptation of an enormous bounty, induced him to enlist, and the same inducements continuing to operate, he became at last Serjeant and Fifemajor to the Second Battalion of the Scots Royals, a regiment of the line. During all this time, his religious convictions had been strong, and he was kept from the gross debauchery in which his

fellow soldiers rioted without remorse. An attachment which he formed to a young woman in Peebles, terminated in mutual disappointment, and the tale is not the less interesting from its simplicity and brevity. In April, 1807, the regiment embarked for India.

“There seems much to make one unhappy and melancholy, when taking probably the last view of the land which gave him birth; but, notwithstanding, all seemed now festivity and joy. Some of those who seemed so full of joy, I have good reason to believe, might, with justice, be called Solomon’s merry men—in their laughter their hearts were sad. Still more, perhaps, have their relations who loved them cause of sorrow. To them may the prophet’s language be truly directed, ‘Weep not for the dead, neither bemoan him, but weep sore for him that goeth away, for he shall return no more, nor see his native country; but he shall die in the place where they have led him captive, and shall see this land no more.’”

“At sea, *Ship Coultis*, May 1st. William Troop departed this life. He was one of those unhappy creatures who left his wife behind, and died of a broken heart. They had been lately married, and were like the ‘loving hind and the pleasant roe,’ and his feelings being unable to stand the separating stroke, he sunk under this insurmountable load of sorrow.

“May 6, twelve o’clock noon. We had a tremendous storm of wind, accompanied with incessant falls of rain and vivid flashes of lightning. All hands during night were piped by the boatswain upon deck, to reef, or rather to clue the sails, when a fine looking young man, who had shipped himself at Portsmouth for ship’s painter, being ordered aloft by the boatswain, to bear a hand in reefing the mizen topsail, fell from the yard into the sea and was drowned. He pled hard with the boatswain to allow him to remain and assist upon deck, saying, that he never was aloft in his life, and that in such a dreadful night he was sure he would not be able to keep his feet: but all his entreaties were in vain.”—pp. 39—41.

In consequence of not, as is usual, putting into the Cape of Good Hope, the crew and the troops were reduced to the short allowance of a daily pint of water.

“The reader may be inclined to think that this was no great hardship; but I hope you will not take it amiss, if I say

that this shows your entire ignorance of the matter. Only consider for a moment, and you will, I am persuaded, come to a very different conclusion. Take for your dinner a salt herring, or a piece of beef that has been perhaps a twelvemonth in the brine, in a very hot summer day, having ate no breakfast beforehand, and try if you would find an English pint of water sufficient even for the afternoon; but what is a single day when the body is full of moisture? Continue this experiment for three weeks or a month, and I am fully satisfied you will change your tone.—Let me tell you, my dear reader, that I never knew the meaning of that passage of the Psalmist, 'Let my tongue cleave to the roof of my mouth,' before that time; but after lying in my hammock, in the hallop deck, a few hours, (sleeping it could never be called,) amongst two hundred men and upwards, without, I may say, one breath of air, and when the heat was such as to melt the sealing wax I had in my chest—I say, after a person had remained in that state, and in such a place for a few hours, it was hardly possible to articulate a word. You will allow we must have been ill indeed before we could have chosen to be without any victuals cooked for us an entire fortnight. But this was literally the case in the mess to which I belonged. Some of these miserable creatures were so carried away by their intolerable thirst, as to draw up the salt water, in a tin pot, each anxiously waiting his turn to swallow the nauseous draught. This to be sure was making things worse. The consequence of all this was, we had at one time an hundred and thirty-two men on the doctor's list, with sea-scurvy and sores. You will think it strange that we could live at all after so long wanting victuals. I answer, we had a certain quantity of biscuit served out to us, all the colours of the rainbow; and I am sure the pint of water, which we had every day at twelve o'clock, would, from taste and smell, have turned the stomach of any person who had never known any thing of this extremity. A person possessed of the best eyes in the ship could not see to the bottom of a tea-cup full of it, had he got it to himself for his trouble, which would have been the greatest reward that could have been offered to him. You may think I am going to say too much, but I say it with a clear conscience, that in this state of torment I would have cheerfully suffered the pain of drowning, (but not to be drowned out-right, mind ye,) for a bellyful of water; and often, in my troubled slumbers, did I imagine myself plunging and struggling in the waters of the Tweed, and I dreamed, that behold

I was drinking, but when I awoke, behold I was faint, and my soul had appetite.' My dear reader, I pray to God that you may never experience this extremity, for the pain of hunger, which I have often felt, was pleasure itself compared with these sufferings."—pp. 46—49.

In September they reached the place of debarkation, Pulo Penang, or Prince of Wales's Island, in the straits of Malacca. Here they had their fill of water, but the rivulet at which they drank, was so completely impregnated with vegetable matter, as to bring on dysentery, of which great numbers died. The disposition to disease was not diminished by the miserable accommodation provided for the soldiers. At length, Serjeant B—— was attacked by the prevailing disease, and after very imprudently concealing it for some time, was placed on the sick list.

"When I entered the hospital, and looked around me to view the place, and saw the meagre and distressed features of the men stretched upon the beds, and many of the cots empty, as if death had been robbing the place of its inhabitants, to replenish the narrow house appointed for all living, something awfully solemn stole upon my mind, which I could by no means shake off, and which I am altogether unable to describe. I had not remained here many days when I thought my disorder was taking a turn for the better; but I was deceived in this, because it was only some temporary relief I was receiving from the medicine, for it returned upon me worse than ever. Here I had wearisome nights appointed to me, for in that season I was generally worst. The ward in which I lay was very large, and had a truly dismal appearance at night, being lighted by two or three glimmering lamps, while all around was solemn and still, save the cries and groans of the sufferers, that seemed to contend along the echoing walls; and night after night we were visited by the king of terrors, to many, I am afraid, in his awfulest form. There were no less than six of his darts struck the next cot to that on which I lay.

"You may think that my state in these circumstances was truly deplorable, and you think rightly, for so it was; but I have not told you the worst, for 'the spirit of a man may sustain his infirmity,' and my spirit was not easily

subdued by affliction, but 'a wounded spirit who can bear?' and 'The arrows of the Almighty were within me, the poison whereof drunk up my spirits,' for here I had time for serious reflection, or rather here it was forced upon me. Here I could not mix with jolly companions to drive away melancholy, and my favourite music could give me no relief. Here too I was compelled to listen to the voice of conscience, and O! how loudly did it expostulate with me about the answers I formerly gave it in Ireland, namely, that I had no opportunity in the confusion of a barrack-room for reading my Bible, meditation, or prayer, but that I would become a good Christian when I was out of the army. Here I was indeed out of the confusion of a barrack-room, but not only still in the army, but far, far from any minister of Christ to give me wholesome counsel. O what would I have given for the company of a godly minister, or pious, well-informed Christian! but, alas! 'I looked upon the right hand, but none would know me; refuge failed me, no man cared for my soul.'—pp. 56—58.

Death would have been welcome as a relief from pain, but the dread of judgment made the anticipation intolerable. The law offered no refuge but despair; and the "general mercy" of God afforded no satisfactory reliance. At length he obtained relief.

"One forenoon, when I was almost distracted with the agony of my soul, and the pain of my body, that blessed passage was given me, 'Call upon me in the day of trouble; I will deliver thee, and thou shalt glorify me:' and never before did I feel any thing come home with such divine power and such healing comfort to my afflicted soul. I tried to recollect if ever I had read it in my Bible, or heard it any time, but in vain; yet I was fully persuaded that it was the voice of God speaking in his word, and accompanied by his Holy Spirit. I will not attempt a description of my mind at this time, for it is impossible, because it was indeed 'a joy unspeakable.' O what a flood of comfort did it impart to my helpless soul! for then I believed that God 'had not in anger shut up his tender mercy, but still intended to be gracious.' Now 'the Lord made my bed in my sickness,' for my couch, as I thought, became softer, and every thing around me wore a different aspect. I yet looked back with pleasure to the description of heaven given by Mr. Boston in his Fourfold State, (which I used to read when in Darnick,) and still

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hoped to be an inhabitant of that happy place. Here the Lord turned for me 'my mourning into dancing, he put off my sackcloth, and girded me with gladness;'—here the Lord dealt with me as he did with his ancient church, for 'he allured me, and brought me into the wilderness, that he might speak comfortably unto me;'—and here 'he made me to sing, as in the days of my youth.' 'Sing unto the Lord, O ye saints of his, and give thanks at the remembrance of his holiness: For his anger endureth but a moment; in his favour is life; weeping may endure for a night, but joy cometh in the morning.' My dear reader, if you are a stranger to the comfortable sense of the favour of God, you may think this a strange kind of language; and no wonder, for 'the natural man receiveth not the things of the Spirit of God, for they are foolishness unto him: neither can he know them, because they are spiritually discerned;' but believe me, this was true solid comfort, arising from a view which I had just obtained of a reconciled God in Christ, although I acknowledge myself to have had at this time a very imperfect knowledge of the Gospel scheme of salvation."—pp. 60—62.

A fellow-soldier, with whom the Serjeant had but a slight acquaintance, was made the instrument of completing the gracious instruction thus happily begun. He was not aware that this young man was an eminent Christian, nor that he was in a different ward of the same hospital, until one day passing by the Serjeant's bed, he made some friendly inquiries respecting his health. A religious conversation ensued, and its result was eminently advantageous to B.'s state of mind. The dysentery, however, still continued, until he took, unknown to the medical attendant, a strange compound of burnt cork and wine, which arrested the complaint, but left him with an impaired constitution. After his recovery he was ordered to Madras. Previously to leaving England he had, by his interest with the Colonel, obtained permission for the wife of one of his comrades, named Allan, to embark with her husband. She was now a widow, and Serjeant

B. married her, happily for his own health and comfort; since that excellent woman devoted herself to the care of both with unremitting tenderness and vigilance. A long and severe march, on actual service, afforded the Serjeant many opportunities of comparing the expressions of Scripture with the peculiarities of eastern manners and climate; we shall cite a specimen or two of his skill as a commentator.

"Were a reader of the Bible to see a company of way-worn travellers, whose feet were roasted with the burning sand of the desert, the sweat streaming from their bodies, and their features distorted with thirst and fatigue, running to those rocks and waters for cooling and refreshment, would he not then discover a sufficient illustration, both of the strength and sublimity at least, of the second clause in that passage of the prophet Isaiah, 'A man shall be as a hiding-place from the wind, and a covert from the tempest; as rivers of water in a dry place, and as the shadow of a great rock in a weary land.'—And I am sure the traveller himself must be destitute of all moral taste or natural sensibility, or rather, in more appropriate language, 'the things of the Spirit of God must be foolishness unto him,' if he does not perceive the full force of this passage. I can say it from my repeated experience, that I have been so exhausted by heat, fatigue, and thirst, as to be hardly able to crawl along on the march, even with all the natural spirit I could muster; but after having had an opportunity of resting for a short season in the cleft or shadow of a large rock, and receiving a mouthful of refreshing water, I have gone forward more invigorated, than if I had partaken of the choicest dainties of India. Oh! that the blood and righteousness of Jesus Christ were as much valued by my precious and immortal soul, as the waters and rocks of the desert have been by my poor exhausted bodily frame! Oh, how precious indeed would he then be! I might then say with truth, that 'he is the chiefest amongst ten thousand, and altogether lovely.'—pp. 103, 104.

"Another expression which puzzled me was this, 'No man seweth a piece of new cloth upon an old garment, else the new piece that filled it up, taketh away from the old, and the rent is made worse.'—With regard to this, I thought I had seen the tailor, when I was with my grandfather, making a very good job

of an old coat, by mending it with new cloth; but when I saw the thin cotton garments of India, worn to a cob-web, I was then satisfied that he would be a clever artist indeed, that could sew a piece of new cotton cloth, however fine, to a spider's web; without tearing it in pieces."—pp. 105, 106.

Serjeant B. was fortunate enough to find men of his own cast of mind in the regiment; and much interesting anecdote, which we are compelled reluctantly to pass by, occurs in connexion with the religious associations of those godly men. At length a complication of diseases having effectually disabled this excellent man, he was invalided, and in January, 1814, he embarked at Madras for England, with his wife, and two orphan children, whom they had taken charge of. The accommodation was bad, and the abandoned profanity of the crew, "vexed the righteous soul" of the good Serjeant, but after six months of this painful endurance, he reached England in August. He soon after returned to Scotland, where he found his parents living, and his former Colonel, who had always distinguished him for his good conduct, assisted him in procuring a situation. We shall extract the closing paragraphs of the volume.

"After I settled in Edinburgh, there was a meeting of our family, consisting of eight children, all being present on this occasion but one, who was a mason in England. Now it is somewhat remarkable, that of these now present, four had been but a little time before scattered very widely all over the world. My oldest brother at that time belonged to the artillery, and was in America; I myself, who am next in the order of time, was in India; the third was in Spain with the 94th, having been engaged in all the actions to which that gallant regiment was called; the last and youngest of the four, was in Ireland, with the Renfrewshire militia; yet, by the kind providence of God, our aged parents saw us now all under one roof; all out of the army, each rewarded according to his various services, and all settled in a way of doing, in or near Edinburgh, each of us according to our

ability at this time engaging to add to their future comfort, which you cannot doubt made them a happy couple, and you need not wonder at them adopting language similar to that of the ancient and venerable Patriarch, when his son Joseph was restored to his embraces in safety, after he had long lost all hope of his being in life: 'Now Lord let us die in peace, since we have seen our children's faces, and because that they are yet alive.'

"My wife has still retained an excellent state of health, notwithstanding all her former hard marches, being blessed with one of the best constitutions I have ever known any woman possessed of; and the poor little invalid that cost her so much nursing, is also a very fine healthy child. The other child, who went to Kilmarnock, we have heard lately is also in perfect good health. My wife's daughter, who came to us in Greenock, is also quite well, and still forms a part of our little family. 'Bless the Lord, O my soul, and forget not all his benefits.' And when I consider all the way that the Lord our God has led us, for so many years in the wilderness, I am here disposed, with Jacob, to set up my monument of gratitude with this inscription—

'HITHERTO THE LORD HATH HELPED US.'
—pp. 299—301.

One chapter is occupied by interesting details, illustrating the general appearance of the country in India, and the manners of the inhabitants.

Scripture References, (with the passages printed in full,) designed for the Use of Parents, Sabbath School Teachers, and Private Christians. By Thomas Chalmers, D. D. — London: Whitaker, 1822.

Scripture References. (Having only the chapter and verse of each text printed.) 12mo. price 4d. London: Nisbet, 1823.

We have taken these two small publications as the heading of an article, in which we design to enter, somewhat more at large than we have hitherto done, into the merits of Dr. Chalmers's system of public instruction. In the course of our comments we shall make reference to the first volume

of his *Civic Economy*, and to his excellent "Considerations on the System of Parochial Schools in Scotland," since, though we have reviewed them in former volumes, they will assist us materially in our present object. We feel anxious to call the public attention, so far as we may be able to influence it, to a more specific consideration of the measures recommended by Dr. Chalmers, than they appear to have hitherto obtained. We are quite aware that they have been much discussed, but we have had several opportunities of knowing that they have been very partially comprehended. We have been told of benevolent, but most absurd plans in actual operation, and have been gravely assured by the agents that they were carrying into execution the suggestions of Dr. Chalmers. It may be admitted that the vague notions which exist upon these points have in part arisen from the way in which the Dr. has chosen to explain and to enforce them. He is an able, an enlightened, and a thoroughly *practical* man, but he is also, and in this case unfortunately, an eloquent one, and he too frequently employs his ornate and imaginative style when he should be exhibiting his noble devices for the improvement of mankind, in the clear language and lucid order of Paley. A large body of invaluable information and discussion, is scattered throughout his volumes; but it would tell better, it would be far more available to men of business, if it had been compacted in a more tangible form, and addressed more distinctly and specifically to their plain and calculating habits. We are anxious not to be misunderstood; we are not now censuring the style of Dr. Chalmers; though it is not altogether to our taste we are not insensible to its characteristic richness, its frequent magnificence, and its more than

occasional beauty; but it is, even in its undress, better suited for almost any other office, than the clear statement of affairs of detail. We should strongly recommend the publication of a small tract, containing in plain and business-like language and statement, the minute history and the specific results of the local system, in the parishes of Glasgow where it has been in full activity. Without, in the slightest degree, intending to anticipate such an *exposé*, we shall give the general outline of what has come to our knowledge respecting the realization of the scheme in the parish of St. John's. To some of our readers, the subject may be familiar, to others it is probably little known, and as we are persuaded that, with occasional modifications, its general principles are universally applicable, we shall so far rely on our memory, aided by the gleanings from the works before us, as to devote a few paragraphs to the statement.

Dr. Chalmers, having first made himself acquainted with the general condition of his parish, selected such a portion of it as might be supposed to furnish an average supply of about five-and-twenty children capable of receiving religious instruction, and assigned it to a pious and intelligent friend, as his own peculiar moral domain. The object, in this case, was not to facilitate the communication of common education, on the contrary it was taken for granted that the elements of knowledge had been acquired, and none were admitted into the little Sabbath association, who were unable to read the Bible. In the prosecution of this plan, the first step to be taken was to enter on a series of domiciliary visits which should comprise every family of the small territory marked out. This was done by the gentleman of whom we are now writing, and

a congregation, ragged, riotous, and inattentive, of about a score children was assembled in a room hired for that purpose within the immediate locality. A few Sabbath evenings gave a new aspect to this motley groupe; order and cleanliness succeeded negligence, and the children began to look up to their kind and beneficent instructor with confidence and attachment. The parents became alive to the advantages which their offspring were deriving from this new process, an occasional visit kept up the acquaintance which had been commenced at the first application made from house to house, there was action and reaction, and both parents and children derived increased happiness and enlarged views, from this simple, but beneficial system. When the first district had been thus brought under the operation of the new machinery, it became a sort of nucleus on which the remainder were modelled, until the number, if we remember rightly, amounted to *forty-three*, and filled every corner of the parish. The annual expence was trifling; twenty shillings paid for the Sabbath evening use of an apartment, where the evangelist sat amid his or her family, opening to them the Scriptures, and a few benches, with the necessary books, were of easy purchase. Of course, the modes of instruction are left much to the discretion of the teacher, but we believe that the 'Scripture References' generally supply the matter of conversation. The smaller tract, in which the specification of chapter and verse is only given, is in the hands of the children, and accustoms them to the practice of turning over and consulting their Bibles; the larger publication is used by the instructor, and supplies him with the passages at length. This is a highly useful compilation; without aiming at the distinction of a complete sys-

tem of divinity, it furnishes a cheap and ready manual of faith and practice. It might, however, we think, be improved by a slight extension of the references.

Now what can be more simple, or more universally practicable, than such a plan as this. It requires no expensive apparatus, no accumulation of officers, no perpetually recurring appeal to the public purse.

"Any one, or, at most, two philanthropists, may set forth upon such an experiment. They will soon, in the course of their inquiries, be enabled to verify the actual state of our city families, and, at the same time, their openness to the influence of a pervading operation. Let them, for this purpose, make their actual entrance upon a district, which they have previously chalked out as the ground of their benevolent enterprise; and it were better, that it should be in some poor and neglected part of the city. Let the one introduce the other to every family; and on the simple errand, that he meant to set up a Sabbath school, to be just at hand, and for the vicinity around him. With no other manner than that which Christian kindness would dictate, and just such questions as are consistent with the respect which every human being should entertain for another, we promise him, not merely a civil, but a cordial reception in almost every house, and a discreet answer to all his inquiries. The first thing which, in all likelihood, will meet his observation, is the mighty remainder of good that is left for him to do, amid the number and exertion of the general Sabbath schools that are on every side of him. It may be otherwise in some few accidental districts. But, speaking generally, he will assemble a sufficient school out of a population of three hundred. Parents of all characters will accept his proposition with gratitude. And if, on his first meeting with their children in some apartment of the district, he should be disappointed by the non-attendance of some whom he was counting on, a few calls of inquiry on the subject, will generally, at length, secure the point of their attendance; and, by following up every case of absence with a week day inquiry at the parents, he will secure the regularity of it; and thus may he bring his moral and personal influence into contact with their young, for a few hours of every recurring Sabbath; and also keep up an influence through the whole week, by the circulation of books from a small library

attached to his institution. It will prove a mighty accession to the good that he is doing, if he hold frequent intercourse with the families. Their kindness and his enjoyment will grow with the growth of their mutual acquaintanceship. And should he, in the spirit of a zealous philanthropy, resolve to cultivate the district as his own—should he fill up every opening to usefulness which occurs in it—should he mix consideration with sympathy—and, in all his services and all his distributions, bear a respect to their character as well as to their comfort—we cannot confidently say, that he will turn many from Satan unto God, but he will extinguish many an element, both of moral and political disorder.

"A few months of perseverance will thoroughly engage him to the cause that he has undertaken. He will feel a comfort in this style of philanthropy, which he does not feel in the bustle and distraction of manifold societies. He will enjoy both the unity and the effectiveness of his doings. And, instead of pacing, as he does now, among dull committees, and perplexing himself among the questions of a large and laborious superintendence, will he expatiate, without encumbrance, upon his own chosen field, and rejoice in putting forth his immediate hand, on the work of reclaiming it from that neglected waste of ignorance and improvidence by which it is surrounded.

"To be effective in such a walk of benevolence as this, it is not necessary to be rich. Should, for example, the defective education of a whole district be repaired by one individual, without the expense of a single shilling; and that by the mere force of moral suasion, he prevailing on every parent who required urgency upon the subject, to send all the children of a right age, to a week-day school upon their own charges—or, should another individual, standing in the relation that we are now explaining, to a particular district, put a debt, which bears most oppressively over one of the families, into a sure and rapid process of liquidation, and that, not by advancing one fraction, but by simply recommending the expedient of a small weekly deposit—and such instances as these, be varied and multiplied to the extent that is conceivable, would not this be enough to prove, that it is not by the influence which lies in wealth, but by the power which resides in the moral elements of intelligence and affection, that the good is to be accomplished? The weapons of this warfare are, advice—and friendship—and humanity, at all times ready, without being at any time impertinent—and the well-earned confidence, which is ever sure to follow, in

the train of tried and demonstrated worth—these, when wielded for a time by the same individual, on the same contiguous families, will work an effect of improvement, which never can be attained by all the devices and labours of ordinary committee-ship.”—*Christian and Civil Economy*, vol. i. pp. 67—71.

The library which is referred to in the above extract, forms an important part of the system in the parish of St. John's. We have not room, nor, in truth, can we sufficiently rely on our distinct recollection, to venture on a minute detail of this excellent institution, which is, in fact, supplying a considerable part of the population of Glasgow, with an extensive variety of most interesting and instructive reading, and thus widening the sphere of improvement, so as to include not only children, but persons of all ages.

It was, however, found, that the exclusion from these schools of such as were unable to read, left a large portion of the children of the poor, not only out of the operation of the system, but altogether destitute of the elements of education. This was an evil not to be tolerated, and it was obviated by the establishment of parochial schools. Aware that institutions of this kind, when so completely endowed, as to place the tutor beyond the control of the parents, are liable to become inert through the negligence of the master,—aware, on the other hand, that instruction, wholly gratuitous, is apt to be underrated,—Dr. Chalmers resolved on the adoption of an intermediate plan, which, while it held out a primary inducement to the teacher, made him dependent on his own diligence and ability for a liberal recompence. A house was given to the master, and a small salary annexed to his office; but a low quarterly payment was required from the parents, on which he relies for his adequate remuneration. The success has been complete. Two

schools were originally built, and subsequently two more. Able instructors have been chosen, and the satisfaction given by their efforts has been such as always to command a full attendance of scholars. The reasoning which led to this arrangement is most ably stated in Dr. C.'s cheap and valuable pamphlet, entitled “*Considerations on the System of Parochial Schools in Scotland.*”

The system of Dr. Chalmers, in its application to the habits and circumstances of South Britain, might require specific adaptation; but we are satisfied, that the principle is capable of universal and effectual application. How much may be achieved by individuals, is strongly illustrated by the example of a gentleman of Glasgow, whose name does not appear.

“It is now about a year and a half ago, since he assumed a district to himself, which he resolved to cultivate, on the system of local philanthropy. We believe that, in respect of the rank and condition of those who live in it, it is greatly beneath the average of Glasgow. It comprises a population of 996; whom he, in the first instance, most thoroughly surveyed, and all of whom, we are confident, he has now most thoroughly attached, and that, by a series of the most friendly and enlightened services. He has found room, within its limits, for four Sabbath schools, which he provided with teachers of his own selecting, and who, like himself, labour, of course, gratuitously in the cause; as, indeed, we believe, do all the other Sabbath teachers in the city. The scholars amount to 110; which is, also, in very full proportion to the number of inhabitants. He has also instituted a Savings Bank, which takes in deposits only from those who live, and from those who work, within the bounds of this little territory. With this last extension of his plan, the bank may embrace a population of 1200; and, from its commencement, in December 19th, 1818, to December 18th, 1819, the whole sum deposited is £235. 12s. 3d. During the twelvemonth, sixty families of this small district, have opened their accounts with the bank, and received an impulse from it, on the side of economy and foresight. This, in such a year, proves what might be made of the neglected

capabilities of our labouring classes. Any general savings bank for the town at large, would not have called out one tenth of this sum, from the obscure department which this gentleman occupies, and which, with the doings and the devices of a most judicious benevolence, he is so fast rescuing from all the miseries which attach to a crowded population. We hold this to be one of the most signal triumphs of locality. The sum deposited in this local bank, is about proportional to the sum of £30,000. for the town and suburbs of Glasgow; and forms another proof, among the many others which multiply around us, of the superiority, in point of effect, which a small, and, at the same time, distinct and unfettered management holds, over a wide and ambitious superintendence."—*Christian and Civic Economy*, vol. i. pp. 84—86.

It is, indeed, impossible to calculate the good that might be effected either by individuals only, or by combinations on a small scale. Could men get rid of the deceptive feeling, which is dis-

satisfied with all but great results, and looks for them only from mighty preparations; and would they set vigorously to work with their own means, and their own conscientious motives, aided by a faithful reliance upon divine counsel and assistance, we are persuaded, that we should see a blessed change in the moral scenery which surrounds us. Our great Christian Institutions are acting on a part of this plan, and have found it highly advantageous;—what are the branch associations, and minor collectorships, but the adoption of the local and domiciliary principle? Let it then be pushed to its fair extent, and it will become the instrument of moral renovation to our own country, at least;—ultimately, we trust, to the whole world.

Literaria Rediviva; or, The Book Worm.

The Works of the late Rev. Robert Traill, A. M. Minister of the Gospel in London. Two volumes. Edinburgh: printed for J. Traill. 1754.

OUR long acquaintance with the writings of this excellent and eminent divine, has tended only to increase their value in our estimation, and we are gratified in having an opportunity, if not of extending their reputation, at least of expressing our own admiration of their character and tendency. They are distinguished, as their most remarkable quality, by the strong and clear light in which they display the distinguishing features of the Gospel, and by the fine old-fashioned sincerity and straight-forwardness with which they set forth the doctrines of grace. Traill was emphatically "a master of Israel," and he delivers his instructions with a firm-

ness and decision, and an evangelical savour, which show him to have been mighty in the Scriptures, and deeply conversant with their spiritual import. He never indulged a spirit of feebleness and compromise, but took the message of salvation as he found it, and while he held it out as a remedy of unbounded sufficiency, he maintained, with entire and scriptural consistency, the pure sovereignty of divine grace. His style is made up, not of the trim and cadenced periods of popular composition, but of rough, manly, energetic language; every phrase is pregnant with meaning, and impresses even common truths upon the mind with all the force of novelty.

"Faith," he tells us, "can stand under that distress that breaks the back of presumption," Job xiii. 15, 16. *Though he slay me, yet will I trust in him; but I*

will maintain my own ways before him. He also shall be my salvation; for an hypocrite shall not come before him. 'He hath taken away my children all at once, my estate in one day; hath taken away my health, and made me miserable to a proverb in all ages; although he should proceed, and slay me with his own hand, my slayer is my Saviour, my death shall be my salvation.' Great words, and hard to be spoken in the day of heavy trial! God slaying Job, is Job's salvation. God slays, Job trusts, and maintains his confidence under the stroke. No hypocrite can do this; and many believers do but bungle at the doing of it. There is an extremity a-coming upon every man, that will try and discover what metal there is in his faith; prepare for it."

Robert Traill could trace up his pedigree and the possession of the family estate, to Walter Traill, who was archbishop of St. Andrew's, in 1385. His father was minister of the Gray-friars' Church in Edinburgh, and appears to have been a pious and exemplary man. At the Restoration, he was exposed to much persecution, and, by sentence of the Scottish council, was after imprisonment, banished. Some notion of his firm and conscientious spirit may be formed from his answer to the "libel," or act of accusation, filed against him. It is addressed to the Parliament of Scotland.

"I must, in all humility, beg leave to intreat your Lordships, that you seriously consider what you do with poor ministers, who have been so long kept, not only from their liberty of preaching the Gospel, but of hearing it; that so many congregations are laid desolate for so long a time, and many poor souls have put up their regrets on their death-bed, for their being deprived of a word of comfort from their ministers in the hour of their greatest need. The Lord give you wisdom in all things, and pour out upon you the spirit of your high and weighty employment—of understanding, and of the fear of the Lord; that your government may be blessed for this land and kirk; that you may live long and happily; that your memory may be sweet and fragrant when you are gone; that you may leave your name for a blessing to the Lord's people; that your houses and families may stand long, and flourish to the years of many generations; that you

may have solid peace and heart joy in the hour of the breaking of your heart-strings, when pale death will sit on your eye-lids, and when man must go to his long home, and the mourners go about the streets, for what man is he that liveth and shall not see death; or can he deliver himself from the power of the grave? No, assuredly, for even those to whom he saith, 'Ye are gods,' must die as men, seeing it is appointed for all men once to die, and after death is the judgment, and after judgment an endless eternity. Let me therefore exhort your Lordships, in the words of a great king, a great warrior also, and a holy prophet, 'Be wise, and be instructed, ye judges of the earth, serve the Lord with fear, and rejoice before him with trembling. Kiss the Son lest he be angry, and ye perish from the way, when his wrath is kindled but a little, then blessed will all those, and those only, be, who put their trust in him.'—pp. iii, iv.

Robert, his son, whose volumes lie before us, was born in May 1642. After the usual routine of domestic education, he was sent to Edinburgh, where he went through the customary courses of divinity. His principles were decidedly Presbyterian, his friendships were among the persecuted followers of Christ, and he was present at the execution of James Guthrie. In 1666, while his father was in exile, and the family reduced to much distress by his absence, some copies of a proscribed book were found in Mrs. Traill's house, and she was, in consequence, with Robert and his elder brother, compelled to conceal herself. The ferocious measures by which statesmen and prelates sought to break the spirit of the Presbyterians, drove them into open rebellion, until the decisive conflict of Pentland-hills dispersed the insurgents. Robert Traill was suspected—we have no means of ascertaining the truth or falsehood of the suspicion—of aiding and assisting in the insurrection, and even of having been present at the battle, and as guilt or innocence, in those days, were matters less accurately investigated than in more tranquil and

liberal times; he felt it expedient to evade the proclamation which was issued for his arrest, by taking refuge in Holland, where his father resided. While here he pursued his studies, and assisted Nethenus, the professor of divinity in the University of Utrecht, in republishing the celebrated Rutherford's Examination of Arminianism." In 1670, he ventured to visit England, and was ordained in London at a meeting of Presbyterian clergy. In 1677, having preached privately in Edinburgh, he was summoned before the Privy Council, and for two or three months confined in the Bass prison. Returning to South Britain, he preached for some time at Cranbrook, in Kent, but ultimately became the pastor of a congregation of his countrymen in London. The spirit in which he discharged the duties of his office, may be inferred from his language in the following extract.

"I have no name to come to God in but Christ. My own name is abominable to myself, and deservedly hateful in heaven. No other name is given under heaven, but that of Jesus Christ, in which a sinner may safely approach unto God. Since the Father is well pleased with this name, and the Son commands me to ask in it, and the Holy Ghost hath brought this name to me, and made it as ointment poured forth, and since its savour hath reached my soul, I will try to lift it up as incense, to perfume the altar and throne above; since all that ever come in this name are made welcome, I will come also, having no plea but Christ's name, no covering but his borrowed and gifted robe of righteousness: I need nothing, I will ask nothing, but what his blood hath bought, (and all that, I will ask); I will expect answers of peace, and acceptance only in that blessed beloved—beloved of the Father, both as his Son and our Saviour, and beloved of all that ever saw but a little of his grace and glory."

About 1691, there was a considerable agitation in the religious world, occasioned; principally, by the republication of Dr. Crisp's works. The fear of Antinomianism induced many excellent men

to regard with undue suspicion, the full and unshrinking avowal of the doctrines of the Reformation, and a temporizing scheme acquired considerable favour with many who, having a sincere wish to avoid the two extremes, were anxious to find a satisfactory medium, but sought it in a spirit of hesitation and compromise. Traill was a man of a different cast; he had taken up his creed not lightly, but deliberately; he had studied divinity not superficially, but deeply; he had "searched the Scriptures," and made himself master of their scope and end. All this appears clearly in a tract which he wrote on this occasion, under the title of "A Vindication of the Protestant Doctrine concerning Justification, and of its Preachers and Professors, from the unjust charge of Antinomianism." We regret our inability to quote largely from this admirable little work, which deserves the attentive perusal of all who feel interested in the question. Neither can we give such a sample as we could wish, without taking a wider range than would be felt expedient, and we cite the following, not as the most favourable specimen, but as on the whole, the best suited to our convenience.

"I would speak somewhat to their Achillean argument, that is so much boasted of, and so frequently insisted on by them, as their shield and spear. Their argument is this: That Christ's righteousness is our legal righteousness; but our own is our evangelical righteousness; that is, When a sinner is charged with sin against the holy law of God, he may oppose Christ's righteousness as his legal defence; but against the charge of the Gospel, especially for unbelief, he must produce his faith, as his defence or righteousness, against that charge.

"With a great deference to such worthy divines as have looked on this as an argument of weight, I shall, in a few words, essay to manifest, that this is either a saying the same in other odd words, that is commonly taught by us; or a sophism; or a departing from the Protestant doctrine about justification.

"1. This argument concerns not at all

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the justification of a sinner before God. For this end, no more is needful, than to consider, what this charge is, against whom it is given, and by whom. The charge is said to be given in by God; and a charge of unbelief, or disobeying the Gospel. But against whom? Is it against a believer or unbeliever? and these two divide all mankind. If it be against a believer, it is a false charge, and can never be given in by the God of truth. For the believer is justified already by faith, and as to this charge he is innocent. And innocence is defence enough to a man falsely charged, before a righteous judge. Is this charge given in against an unbeliever? We allow it is a righteous charge. Ay, but say they, 'Will Christ's righteousness justify a man from this charge of gospel-unbelief?' The answer is plain. No, it will not; nor yet from any other charge whatsoever, either from law or gospel; for he hath nothing to do with Christ's righteousness while an unbeliever. *What then doth this arguing reprove?* Is it, that no man's faith in Christ's righteousness can be justified in its sincerity before men, and in a man's own conscience, but in and by the fruits of a true lively faith? In this they have no opposers that I know of. Or is it, that a man may have Christ's righteousness for his legal righteousness, and yet be a rebel to the Gospel, and a stranger to true holiness? Who ever affirmed it? Or is it, that this gospel-holiness is that a man must not only have, (for that we grant), but also may venture to stand in, and to be found in before God, and to venture into judgment with God upon, in his claim to eternal life? Then we must oppose them that think so, as we know their own consciences will when in any lively exercise. These plain principles of gospel-truth, while they remain, (and remain they will on their own foundation, when we are all in our graves, and our foolish contentions are buried), do overthrow this pretended charge.

1. That Christ's righteousness is the only plea and answer of a sinner arraigned at God's bar for life and death. 2. This righteousness is imputed to no man but a believer. 3. When it is imputed by grace, and applied by faith, it immediately and eternally becomes the man's righteousness, before God, angels, men, and devils, Rom. viii. 33, 35, 38, 39. It is a righteousness that is never lost, never taken away, never ineffectual; answereth all charges, and is attended with all graces.

"2. I would ask, What is that righteousness that justifies a man from the sin of unbelief? We have rejected the imaginary charge; let us now consider the real sin. Unbelief is the greatest

sin against both law and gospel; more remotely against the law, which binds all men to believe God speaking, say what he will; more directly against the Gospel, which tells us what we should believe, and commands us to believe. Let us put this case, (and it is pity the case is so rare, when the sin is so common), that a poor soul is troubled about the greatness of the sin of unbelief, in calling God a liar, 1 John v. 10, in distrusting his faithful promise, in doubting Christ's ability and good will to save, in standing aloof so long from Jesus Christ; as many of the elect are long in a state of unbelief till called; and the best of believers have unbelief in some measure in them, Mark ix. 24. Abraham's faith staggered sometimes, Gen. xii. and xx. What shall we say to a conscience thus troubled? Will any man dare to tell him, that Christ's righteousness is his legal righteousness against the charge of sins against the law; but for gospel charges, he must answer them in his own name? I know our hottest opposers would abhor such an answer; and would freely tell such a man, that *the blood of Jesus Christ cleanseth from all sin*; and that his justification from his unbelief must be only in that righteousness which he so sinfully had rejected while in unbelief, and now lays hold on by faith."

His sermons in general, and especially those on Galatians, xi. 21, contain many important elucidations of the same doctrine, and, without giving a specific assent to every peculiarity of his phraseology, we shall not go too far in saying, that we know of no divine whose writings approach more closely to the Gospel standard.

He died in 1716, at the age of 74.

The volumes before us contain—1st. 13 sermons on the Throne of Grace; first printed in 1696: a Sermon from 1 Timothy, iv. 16, first printed in 1683: a Vindication, &c. first printed in 1692.—2d. 16 sermons on the Lord's Prayer, in John, xvii. 24, first printed in 1705. From the fourth sermon of the first volume, we shall cite part of the opening. The text is from Hebrews, iv. 16, and having in the course of the previous sermons discussed the nature of the boldness there spoken of, negatively.

"Now it follows to speak of the positive. It is the boldness of faith that is allowed and commanded here, Eph. iii. 12. Faith is a marvellous grace, both in its original, in its foundation, and in its actings and exercise. It is the meanest and lowest of all graces. Every grace brings somewhat considerable. Love brings a flaming heart, repentance brings a bleeding heart, obedience brings a working hand, patience brings a broad back for the smiter; but faith brings only an empty heart and hand, to be filled with borrowed and gifted blessings. And yet faith is the highest and loftiest grace; it cannot rest till it be in at the heart and love of God in Christ. Faith (if I may so speak) can both be in heaven and hell at the same time. The believer looking on himself as in himself, (the apostle's distinction, 2 Cor. iii. 5, *ourselves, as of ourselves*), judgeth himself to the pit of hell, as his deserved lot; but when he looks on himself as in Christ, he sits high, Eph. ii. 5, 6, and *makes bold to enter into the holiest of all*, Heb. x. 19. How many contrary sentiments of himself doth a believer express! only saved from being contradictions, by this distinction. That the word reveals and faith improves. *I know that in me dwells no good thing*, Rom. vii. 18. How! no good thing in a man full of the Holy Ghost! a man rich in the grace of Christ! a man that had laboured more abundantly than all the twelve apostles! 1 Cor. xv. 10. *Yea, saith he, in me, that is, in my flesh dwells no good thing*. A believer as in himself, and a believer as in Christ, are in a manner two different, distinct, contrary persons. A believer, as in Christ, is a new creature; as in himself, and the remainders of corruption in him, is an old man still, or rather, hath much of the old man in him. A Christian hath two different opposite I's in him; as the apostle elegantly and deeply discourseth, Rom. vii. 19—25. This genius of faith is much to be heeded in its bold addresses to the throne of grace."

Our last extract shall be from the 13th of the same series.

"Be satisfied, that this grace which is your supply, is all in Christ Jesus, and not in your own hand. Since Adam fell, and ruined himself and all his posterity, by having his and their stock in his own hand, and sinning it away; the Lord in mercy hath resolved never to intrust a mere man again with his own stock; but hath lodged all the grace his people are saved and supplied by, in Christ's hand. And there it is safe. Adam was created perfect, and had a sufficient stock to have enriched himself, and all his offspring; but he was left to

his free will, and so came on it. This is an eternal disgrace to man's free will. What must the free will of a sinner be able to do, when the free will of perfect sinless man opened the door to sin, and death, and ruin, upon the whole world of mankind? It is therefore graciously and wisely provided, that free will shall have no hand in the salvation of sinners, (and indeed free will to good, is but a vain name, usurped by willing and wilful slaves of sin); and that in its stead, the free grace of God in Jesus Christ shall be and do all in all. But we are so proud, that we would fain have somewhat in our own hand; and are so used to senae, and unskilful in believing, that we can hardly reckon that our own, that is not in our possession, and at our disposing. But, in this order, the Lord consults the interest of his glory, and the security of our salvation, and daily supplies, by lodging our all in Christ's hand; who is able to keep it safely for us, and ready and willing to give forth of it to us, according to our real necessity."

We feel it, however, necessary to observe, that Traill is not a man to be fairly appreciated by citations, however extensive. His large and comprehensive view of the bearings and connexion of his thesis; the distinct and persevering manner in which he follows up his minute and skilful distribution of his subject, would require a more complete analysis, and more liberal exemplification than we can afford to give. In the unavoidable absence of these, we hope that the specimens we have given, will tempt our readers to read and judge for themselves.

We are not prepared to say, that Traill invariably expresses our own sentiments. Without being aware of any important difference, we hesitate at giving an unqualified testimony to any merely human authority. Sometimes, we are disposed to think, the vigour and decision of his own mind leads him to express himself in language somewhat more definitive, than he is warranted in using by the example of Scripture. The sentiment is substantially correct, but the terms of enunciation have a tendency either to restrict or to

enlarge, where revelation maintains the intermediate line. Nor can we always agree with him in the strong, though neither coarse nor uncharitable, manner, in which he censures certain opinions opposite to his own; in all such cases, as far as we recollect, our agreement with him, on the point in dispute, is entire, but we would carry our forbearance rather farther than his language appears to admit. But these are minor defects, and the volumes of Traill

will ever occupy a distinguished place among the works, which are highest in our estimate.

These volumes contain, with a slight exception or two, all the works which Traill published during his life. Two additional volumes appeared after his death, and a considerable number of his MSS. are probably still in existence.

An edition of the whole, in four volumes, was published in 1810.

ANALYTICAL AND CRITICAL NOTICES OF NEW PUBLICATIONS.

The Necessity of Divine Influence for the further Extension of the Gospel at Home and Abroad. A Sermon preached before the Ministers and Churches of the Hampshire Association. By John Bristow, Bvo. 1s. 6d.—London: Burton and Smith.

A QUESTION is sometimes rendered difficult by the simplicity and obviousness of the views and arguments connected with it; and the subject assigned to Mr. Bristow for discussion, appears in some degree to labour under this disadvantage, inasmuch as it has only to be announced, immediately to secure the assent of every mind that thinks correctly, and feels rightly. Mr. B. has, however, executed his task with much ability; that portion of it which was unavoidably commonplace, he has made interesting by spirited and judicious management, and he has given proof of talent and knowledge throughout. He first takes a view of "the present very limited success of the Gospel." 2. Enumerates "the impediments which resist its progress." 3. Shews the inadequacy of all means, short of a direct influence from above, to extend it. 4. Describes "the manner in which divine influence may be expected to accomplish it. We can only afford room for a brief specimen.

"One of the immediate results of the out-pouring of divine influence, will be to produce in the disciples the same mind that was in Christ. Intense compassion for the souls of men, was the inspiring principle of his patience, his labours, and his zeal. If the same spirit animate us, we shall seek, that we may save, those who are lost. We shall aim to free ourselves from the charge of our brother's blood. The hitherto untaught villager, the inhabitant of the obscure court in thickly populated towns, shall not have cause to say, 'No man careth for my soul.' No; he shall hear the voice of faithful admonition, warning him to flee from the wrath to come; and of instruction, shewing him the path of life. This divine influence will expand our tenderest sympathies to that portion of human misery, of which men are least conscious. Continued efforts will be made to save them from going down into the pit, to snatch them as brands from the burning, to prevent their being the prey of the worm that never dieth, to rescue them from the danger of a sad companionship with the devil, in fires prepared for him and his angels. Why do we feel for them so little now? Are not their souls as valuable, and their salvation as strenuously to be attempted now? O yes; but we want the spirit of Him, whose heart (with a fortitude unparalleled,) endured the cross, despising the shame, yet melted into tenderness, when he beheld the city, from whose eyes were hidden the things belonging to her peace."—pp. 34, 35.

The Example and Success of Primitive Missionaries. A Sermon, preached before the London Missionary Society, at the Tabernacle, on Wednesday Evening, May 14, 1823. By the Rev. William Chaplin. 8vo. Price 1s.—London: Holdsworth. 1823.

THIS is an interesting and comprehensive discourse, from Mark xvi. 20. After a suitable exordium, the preacher proceeds to consider, 1. *The employment of the servants of the Lord.* 2. *The divine concurrence with their labours.* 3. *The manifest proofs given of the truth and importance of their preaching.* The subordinate points are judiciously adapted to the explanation and enforcement of these leading particulars, and the whole sermon is well suited to the occasion.

"We are told," observes Mr. Chaplin, "with regard to alms, 'that it is more blessed to give than to receive.' And I believe there is no species of benevolence which is not adapted to benefit the medium through which it passes, as well as the object upon which it terminates. It is thus with regard to preaching the gospel. I appeal to you, my brethren in the ministry, whether the seasons when you have more than ordinarily felt the power of divine truth, and 'tasted that the Lord is gracious,' have not been those seasons when you were most devoted to your work, and felt most tenderly for the souls of your fellow-men? Assuredly, ministers and missionaries will find that their labours for others have had an important bearing on their own eternal interests; and that in faithfully dispensing the gospel, they have been the more enriched by the gospel, and more meetened for the glory to which it leads.—But who can calculate the amount of good effected, by the ordinance of preaching, on the multitudes who hear it? Take, for example, the case of one individual to whom God is pleased to render it a blessing unto salvation. In that one mind, what a multitude of vain thoughts, of bad feelings, of sinful affections, have been counteracted and restrained! What a mass of ignorant conceptions, of perverted conclusions, of corrupt determinations, have been prevented or removed! How many sorrows have been mitigated, and how many mental agonies soothed! What hopes have been excited, and what peace and joy imparted! Make full allowance, if you please, for the remains of indwelling sin, and all the imperfections which attend the Christian in his course; yet enough good has been accomplished in one soul converted to God, to have made it an object worthy of an angel's ministry,

if angels could be so employed. But how inconceivably is this increased, when you extend your views beyond the limits of life, and contemplate that immortal's condition in the high abodes of everlasting felicity and joy!—Now, if by the grace of God so much good is produced in one case, to what unutterable extent must the benefit reach in the 'ten thousand times ten thousand, and thousands of thousands,' to whom the preaching of the cross shall appear to have been made the power of God unto salvation! And what a surprisingly different spectacle will futurity exhibit to an astonished universe, from that which must have existed, if the Saviour had omitted to issue that one command, 'Go, preach my gospel!' It is then, my brethren, a mighty enterprize indeed which you have undertaken, when you stand forward as a Society organized for the express purpose of sending this ordinance of Christ over the face of the earth. But you may take courage from the assurance that you are acting under the sanction of the Great Head of the Church, who has promised his presence to his servants, even to the end of the world."

Songs from the Mountains of Wales, adapted to the religious improvement of Children and Youth. By John Bulmer. Price 2d.—London: Westley. 1823.

THESE pleasing compositions are extracted from a previous publication by the same author, and are written with such impressive simplicity as to be excellently adapted to their purpose. Mr. Bulmer has on former occasions manifested his anxiety for the improvement of the rising generation, and in the present instance he has successfully renewed his efforts. The following is a fair specimen of the quality of these "Songs from the Mountains."

"Heaven.

"Behold the kingdom God's own Son
For all his faithful servants won!
Not earth its glories can declare,
Or tell what its enjoyments are.

"Nor summer's heat, nor winter's snow,
Nor rain, nor storm, those regions know;
For ever blooming they appear,
Nor are the seat of care or fear.

"No hunger there, nor thirst remains;
No sorrows, weariness, or pains—
No weakness, want, or dumb despair,
Afflict the soul that enters there.

"There ev'ry want is well supply'd,
And ev'ry wish is satisfy'd;
For each pure taste in heav'n can find
Enjoyments of a proper kind.

"The sky that is above us plac'd,
With all the stars and planets grac'd,
Is but the pavement of that home,
To which the just will shortly come !

"Such is the world where Jesus reigns,
And such the purchase of his pains :
From death and revolution free—
The same to all eternity !" — pp. 15, 16.

The Happy Christian ; and the Advantages of Sunday-School Instruction ; exemplified in a Memoir of the late Herbert Taylor. By W. Roby. 2nd Edition. Price 8d.—London : Westley. 1823.

WE have read this authentic narrative with deep interest, increased by the judicious manner in which the materials have been put together. The facts are stated in an unpretending but impressive manner, and the selections from original correspondence are of the most gratifying kind. Herbert Taylor was the child of poverty, and employed in the cotton-spinning manufactory. In his fifteenth year he entered the Sabbath-school of Grosvenor-street Chapel, and soon distinguished himself by his amiable temper, and his anxiety for improvement.

"At a very early period, the religious instructions which he received, together with his fellow-pupils, produced, by the blessing of God, a very serious impression on his mind, which soon became manifest in his general deportment. His mother very frequently found him engaged in private prayer; and he was incessantly importunate with all the several members of the family, to attend to their spiritual and eternal interests.

"Not less than eight or ten of his fellow-scholars, about the same age, became earnestly concerned for their souls at the same time. Without any forward announcement of that renovation which they had experienced, they associated together, and met privately, at stated seasons, for the exercise of social prayer. Never will the compiler of this Memoir forget the occasion, which led to the discovery of this interesting fact. The person who had then the care of the chapel, happening to go in one Saturday evening, heard, in the adjoining school-room, the sound of a human voice. As he approached nearer, he was sensible that it was the voice of youth, the voice of prayer. Listening attentively, he heard the young suppliant interceding for his dearest earthly relative, saying, 'O God, bless my

dear father !'—Sobs of fervour interrupted his further procedure.—After a few moments, he renewed his requests.—'Oh ! bless my dear father; convince him of his need of a Saviour; draw him to Christ; and save him with an everlasting salvation.'—Another and another youth succeeded, in the same devotional strain of artless simplicity.—On more particular inquiry, it was found, that, for several weeks preceding, they had been in the habit of assembling, unknown, for this purpose. Herbert was amongst this pious youthful band. After some further trial of their sincerity, they were admitted into full communion with the Church, on a most satisfactory profession of their faith; and several of them still live, adorning that profession, and giving practical evidence, that their religious impressions were not like the morning cloud, or the early dew, that soon vanishes away.

"In his eighteenth year, the report of Herbert's habits and acquirements introduced him to mercantile engagements in Manchester, where his assiduity and integrity obtained for him the confidence and esteem of his employers in so high a degree, that, had his life and health been spared, he would, doubtless, have risen to a considerable degree of worldly respectability.—Still, whilst 'diligent in business, he was fervent in spirit, serving the Lord.'"—pp. 4—7.

In his twenty-third year, disease assailed him in the midst of a course of activity and usefulness, both as a member of society, and as a follower of Christ. After the failure of medical exertion and change of air, in arresting the progress of decay, he tranquilly prepared for death, and

"Though he so far revived as occasionally to leave his room; yet death was not only present to his view, but he had the apprehension that he should be removed very suddenly. This was actually the case. On the Lord's Day, September 22nd, 1822, in the twenty-ninth year of his age, having retired into his room for the exercises of private devotion, he returned, after some time, with the Bible under his arm. Quite exhausted by coming down stairs and walking across the room, he threw himself into a chair; and, laying one hand upon his Bible, and reclining his head upon the other, he expired immediately." —pp. 64, 65.

His letters are highly interesting; there is about them a rare character of tenderness and feeling, and they manifest throughout the fervour and energy of his devotional spirit.

Prospectus of the Scientia Biblica; being a Copious Collection of parallel Passages, for the Illustration of the New Testament, printed in Words at Length, together with the Text at Large—London: Booth.

A new Self-interpreting Testament, containing many thousands of Various Readings and Parallel Passages. By the Rev. John Platts. Post 8vo. 4s. 6d.—London: Robins and Co.

We believe that every close student of Scripture, has experienced the insufficiency of all mere collections of parallel passages, though he may have derived from them occasional advantage. The Bible, unquestionably, contains its own illustration, and is the best comment on itself; but in a great number of cases, this important assistance is furnished in a way which no mere verbal similarity can reach, and of which the specific bearing is out of the reach of collateral arrangement. The elucidation often extends so far into the context, as to render its entire transcription impracticable, and a partial citation fails of its purpose. But while, for this, and for other and perhaps stronger reasons, we cannot welcome works of this kind with quite so much cordiality as may be felt towards them by some, we are quite willing to admit, that they may be of great general utility; they save much time to those who have but little leisure, they suggest extended views of divine truth to those, whose means of observation are limited, and they often contribute materially to the explanation of a text, the bearing of which might otherwise be overlooked.

There are two methods of constructing a system of parallels; the first by simple reference, the other by entire citation and apposition. Of these the second is the most gratifying; the former allows the larger scope. Among the compilers of references, we confess our partiality to Canne; he is occasionally fantastic, but often deeply instructive, and we wish that some charitable publisher would accommodate our failing eye-sight, by putting forth a correct and readable edition. The Rev. Francis Fox was, we believe, the first to publish

the New Testament, on the principle of entire transcription, but his work, though much in request, is far from complete.

The specimens before us do not afford opportunity for minute investigation, but as far as we can form a judgment, we are disposed to approve them both. The first is well printed in a post octavo size, and the plan appears to be on a more systematic arrangement than that of its rival. The second is much better suited to infirm optics, and has the additional recommendation of containing a selection of various readings from different translations.

Joyful Anticipations: a Sermon occasioned by the Death of Mrs. Sloper, and preached Lord's day Evening, Nov. 4, 1821, at the Methodist Chapel, by S. Sleigh.—Westley. Price 1s.

Mrs. SLOPER, the wife of the Rev. Nathaniel Sloper, was snatched away from an affectionate husband, and four young children, in the prime of life. Her character is interestingly delineated by Mr. Sleigh. The dying experience of this excellent woman, is well adapted to afford encouragement to those, whose hearts are often cast down through the fear of death. "A fortnight ago," (said she on her dying bed,) "I would have given any thing to have lived, but now I would not return to life for a thousand worlds." This tribute to the memory of a pious and amiable female, deserves the special attention of all who were favoured with her acquaintance, and will doubtless subserve the purposes of general usefulness. The discourse is founded on Rev. xxi. 25. *There shall be no night there;* and contains a very able and judicious illustration of the properties of the heavenly state, under the ideas of *knowledge, purity, glory, joy.* After a statement of Mrs. Sloper's experience and dying expressions, the preacher concludes by an address to the irreligious and to the mourners in Zion.

Infant Hosannas: a Sermon containing many Particulars in the Life and Death of Charles Sutton, &c. &c. By S. Sleigh. Second Edition.—Westley.

THE child whose memoirs are here presented to the public, had not arrived at the age of eight years, when he displayed marks of decided piety, and evinced, to the satisfaction of those who knew him, a high degree of love to God, and meekness for that world of bliss to which he was so early destined to be translated. The narrative is well adapted to afford instruction, not only to children and youth, but to those of maturer years; and we can cordially recommend its introduction into families and Sunday schools. We think it impossible

for any one to read the dying expressions of this babe, without acknowledging the wonderful and mysterious operations of the grace of God. We beg leave to suggest to the excellent author, the propriety of somewhat altering the price of the publication in a future Edition. We conceive if the sermon-style were changed into the narrative, interspersed with brief remarks, and the whole presented to the reader as a *memoir*, and not as a sermon, its circulation and usefulness might be considerably extended.

RELIGIOUS INTELLIGENCE.

Hoxton Academy.—On Tuesday, July 1, the annual examination of the students took place at the academy, when the Rev. Dr. Winter, the Rev. Dr. Manuel, and the Rev. Joseph Fletcher presided in the several departments of Theology, Languages, Mathematics, &c. The junior class were examined in Cicero, in *Æsop's Fables*, and in a variety of principles connected with mental culture; they afterwards read several essays, which had been written during the session. The class of the second year were examined in Horace's Odes, in Lucian's Dialogues, on various subjects in intellectual and moral philosophy, and in the third book of Euclid's Elements. The class of the third year were examined in the first book of Livy, in the first book of Homer, in Hebrew in part of Isaiah, and delivered their preparations of a theological lecture on "the Argument for the Authenticity of the Scriptures, from the Qualifications and Characters of the Writers;" they were afterwards interrogated on the subject by the examiners. The class of the fourth year were examined in the *Ædipus Coloneus* of Sophocles, in Chaldee in Daniel, and delivered their preparations from a theological lecture on "the Operations of the Holy Spirit in implanting the holy principle;" after which they replied to questions proposed by the examiners. A declaration was then signed by the ministers who had been present at the examination, with a view to be read at a general meeting of the subscribers to the academy, expressive of their cordial satisfaction and approbation.

In the evening of the same day, the general meeting of the subscribers was held at the City of London Tavern, when Thomas Wilson, Esq. the Treasurer, was called to the chair. The Report of the

Committee was read by the Rev. H. F. Burder, from which it appears, that among the very considerable number of young men introduced during the past year into the Christian ministry, five have been instrumental in giving origin to new congregations. It was also stated, that the number of students now in the academy is smaller than usual, but that twenty young men are at the present time on the list of candidates for admission. From the statement of accounts presented by the treasurer, it appears, that a balance is due to him of £555. It is hoped that the friends of this important institution, and especially that the ministers who acknowledge themselves deeply indebted to it for the advantages of education, will endeavour with greater zeal to augment the number of subscribers, and to obtain congregational collections. After the reading of the Report, the meeting, which was more numerous than on any former occasion, was addressed by the following gentlemen in support of the various motions proposed and adopted:—the Rev. Drs. Winter, Manuel, and Styles; the Rev. Messrs. Joseph Fletcher, Jos. Berry, J. Blackburn, J. Hooper, J. Thomas, Jos. Turnbull, J. Leitchchild, Ingram Cobbin, T. Stratton, T. James, and the Treasurer.

On the evening of the following day three of the students delivered short discourses in the chapel adjoining the academy: Mr. Ashton on the Design and Efficacy of the Gospel; Mr. Varty on the Obligations of Hearers to believe the Gospel; and Mr. Foster on the Duty of Believers to seek the Salvation of others.

Hoxton Association.—The annual meeting of the ministers educated at Hoxton Academy, was held on Wednesday, July the 2d, and was more numerously at-

tended than on most former occasions. Mr. Johnson, of Farnham, was called to the chair. Mr. Dewhurst, of Bury, read an excellent essay on the Union and Communion of Christian churches, after which a friendly and interesting discussion took place on the subject of the essay. It was determined, by ballot, that the Rev. Jos. Fletcher should be requested to read an essay at the next annual meeting. The subject selected by Mr. Fletcher, from the approved list, is, "The Connexion of the Principles of Non-Conformity with the Spread of the Gospel and the General Prosperity of the Church of Christ." The ministers of the association dined together at the Academy-house; and after dinner a number of letters were read from absent members, many of which contained gratifying statements respecting the prosperity of the churches under their pastoral care. From the interest expressed in the whole of the business of the meeting, as also in the arrangements respecting the anniversary meetings of the academy, it is hoped and expected, that a very considerable number of ministers will hereafter attend on these occasions.

Home Missionary Society.—It appears that the missionaries preach in 208 villages, among a population of 124,521 souls, to 16,145 hearers; that they have also under their care 50 Sunday Schools, and 2868 children, who are instructed by 280 gratuitous teachers; and that there are, in the vicinity of 19 stations only, 274 villages, containing a population of 95,344 souls, who, it is ascertained from the strictest inquiry, enjoy no means of evangelical instruction. What then must be the general state of the villagers of England? The Christian heart shudders at the thought!

Beside the above scenes of labour, grants of £20. per annum, and under, are made to various ministers, to enable them to labour in destitute villages near their respective charges. The villages which they occupy are in Cumberland, Devon, Durham, Herefordshire, Shropshire, Sussex, and Westmoreland.

Baptist Mission.—On Thursday morning, June 19, at nine, a prayer-meeting was held at Eagle-street, for the special purpose of imploping the divine blessing on the Society and its Missionaries. Immediately after the prayer-meeting, a very large and respectable assembly met at the Chapel in Great Queen-street, to hear the Report of the Committee, and to transact the usual annual business of the Society. Benjamin Shaw, Esq. Treasurer to the Society, was called to the chair. The Report was read from the pulpit by the Junior Secretary. It contained an interesting account of the present state of the missions in various parts

of the continent of India; in Ceylon, Java, and other Eastern islands; and in the West Indies; with statements of a financial nature, and domestic proceedings and arrangements. The Chairman, as Treasurer, then read an Account of the Receipts and Disbursements; which was received by the meeting with evident marks of high gratification. The subscriptions and donations for the past year amounted to more than £14,400.; and there was a balance of £1200. in the hands of the Treasurer.

The Rev. Joseph Kinghorn, after advertent to the translations of the Scriptures into different languages, observed, there is another work which will not so soon be finished. Beside Bibles, Missionaries are wanted also. Let us attend to primitive principles and practices; in following these we are always safe. For the conversion of the world, Christ himself sent forth men at first, inspired men. The plan is not altered since: men are made the instruments of sending forth successors. We must not only put a book into a man's hand, but must point out to him what he perhaps would not read at all, or would read without due attention. Suppose all your ministers were at once to be removed from this land, what would you say, how would you feel? Would they not be missed? The regard shown to ministers here proves the value of missionaries. How must we admire the disinterested spirit and feelings of men who, from all the enjoyments of London, are willing, for the sake of the gospel, to go into the most unfriendly climes, and among the most savage tribes, not knowing but that they may be immolated on the altar at the next festival which they may celebrate to their idol gods! What God has done among the poor negroes in the West Indies is truly wonderful. One church containing two thousand seven hundred members! Ministers who preside over the largest churches here may well be astonished. More missionaries are wanted, but the funds have not allowed the Committee to send more.

William Carus Wilson, Esq. M.P. followed.

The Rev. George Barclay considered occasions like this as throwing around us a kind of moral atmosphere. We inhale an air purer than common, and enjoy feelings unusually delightful. Such scenes may well heighten our pleasures, and soothe our pains, and make even the dying countenance beam with satisfaction. Perhaps it may not be generally known, that yesterday commenced the annual festival of Juggernaut. While we are meeting here, think what crowds are assembled there. But this is a declining cause; ours is an advancing one.

We are more affected by providence than by promise; but the divine promises are infallible.

The Rev. John Leischild came to the meeting without any intention of speaking, or any intimation that he should be called forward; but his regard for this institution would not suffer him to refuse an application to appear publicly in its support. These meetings have chiefly to do with the state of the heart and feelings. Our judgments have long been convinced of the duty of promoting missions. Some objectors complained of the noise and bustle of missionary preparations; and quoted against us the building of Solomon's temple, which rose silently and majestically, without the din of axe or hammer; as if the heathen were to be converted by magic, idolatry dissolved by a charm, and the truth circulated round the earth in a whisper. Not many years ago an eloquent individual in the most respectable assembly of this nation, poured contempt on these proceedings. He described the Missionaries "as apostates from the loom and the anvil; as renegades from some handicraft employment; as crawling forth from the holes and caverns of their original destination, like maimed and crippled gladiators, to combat with the expert and polished brahmins." And he asked, in a tone of defiance, "What is to be expected from these enterprises but shame and discomfiture? What can these men do for the conversion of India?" We answer, let him go and see what they have done, or rather, what God has done by them; and let him calculate no more exclusively on human resources. Enough has been done to warrant the hope, that at no very distant day, Christianity will prevail throughout the whole of India, and that a glorious fabric will be raised to its honour, of which this Society may justly be considered as having laid the foundation. But to-day we look farther than India; and truly animating is the object of our meeting. I admire and love the feeling and spirit manifested in this country in favour of freedom, civil and political. But we take higher ground; we meet to promote the freedom of the world from the unlawful dominion of the prince of darkness. We are united to supply men with the sword of the spirit, the shield of faith, the helmet of hope, the panoply of God; that the usurper may be driven from his seat, and the lawful king be established on the throne of every heart.

The Rev. Edward Irving, M.A. Your Society has great claims. Personally unconnected as I am with you, I may venture to speak of what some of the gentlemen who have preceded me, have,

from motives of delicacy perhaps, forbore to mention. Your missionaries have translated the whole of the New Testament into twenty-one of the dialects of India. Though drawn from the lowest ranks of society here, they have come into collision with the highest dignities there. The public authorities have honoured them, and committed to them the superintendence of the noblest youth in that country. Your missionaries have penetrated the secrets of Indian mythology, have drawn forth from unexplored recesses what the researches of learned men could never before reach, and have exposed in all its enormity, the iniquity of that system which used to be held up to European admiration as a model of primitive simplicity. Sterné says, "If I had met him habited as a brahmin on the plains of India, I would have bowed down and done him reverence." This, a few years ago, was a general feeling in this country, but a very different feeling prevails now. Who has enabled us to legislate for that country, which in former days we were not able to do? Your missionaries. It must not be forgotten that your missionaries have taught, not only religious knowledge, but knowledge profane: they have taught Hindoos the institutes of European science, and prepared them to receive the pure gospel, which leads men to the service of God.

Joseph Butterworth, Esq. M. P. offered a hearty welcome to the society on their meeting in a Methodist chapel.

The Rev. J. H. Hinton, in seconding the 4th resolution, remarked, that the topics of the preceding resolutions had all been pleasing, but there is no mortal scene that may not be overclouded and saddened. We have seen the wilderness and solitary place glad, and the desert become as the garden of the Lord. But in this garden there is a sepulchre. Not only are missionaries removed, but the fathers of this society, where are they? Fuller and Sutcliff are gone to their rest; and Ryland is on the verge of eternity; a man, whose presence at these meetings has often delighted as well as edified us, and whose absence to-day leaves a blank in the feelings of our hearts. And as these founders of the Society have retired, and are fast retiring from their useful stations, so those who now conduct its affairs, will, ere long, be gathered to their fathers. Then let us, who are now the juniors in the connexion, prepare to occupy their places. And for myself, with the example of a revered father before me, I am ready to give my own pledge, and as on the high altar this day, to vow attachment to the Society, and active devotion to its service as long as I live.

The Rev. John Arundel professed the

most ardent attachment to this Society. He had always looked up to it with peculiar regard, as taking the lead in translating those scriptures, which, when Missionaries die, still remain, to be spirit and life to successive generations: the word of our God liveth for ever. Who can have heard the Report of this day, pure in diction, chaste in style, and splendid in statement, without being constrained to say, It is good to be here?

The Rev. Jabez Bunting had heard of a miser, who having a broken sixpence that he would not part with, employed a silversmith to mend it, and for this was charged seven pence. So, Mr. Bunting added, it was his firm persuasion that every sixpence withheld from the missionary cause that ought to be given to it, would in some way or other, by the arrangements and visitations of Providence, be made to cost us seven pence. On the contrary, there is that scattereth, and yet increaseth.

Essex Anniversaries at Chelmsford.—These delightful services were commenced on the evening of Monday, July 7, by public worship in the Rev. J. Hunt's meeting-house, when the Rev. R. Burls, of Maldon, delivered an able and an appropriate discourse before the Associated Congregational Ministers of the county. The Rev. R. Frost, of Great Dunmow, and the Rev. J. Bass, of Halsted, presented suitable prayers. At a subsequent meeting of the Associated Ministers, they re-appointed a Committee to enquire into the propriety of applications made in the county of Essex, for assistance in the erection, &c. of places of religious worship: when all the ministers expressed their determination to confenane no cases of the description referred to, which have not obtained the sanction of the Committee. Applications to this Committee will be received by its Secretary, the Rev. Joseph Grey, Chelmsford.

The anniversaries of the week having been commenced with the services of an old institution, from which most of the religious and benevolent societies which exist in the county have emanated, on Tuesday, July 8, the Annual Meeting of the Essex Auxiliary Missionary Society was held in the Rev. J. Hunt's meeting-house. On this occasion a judicious and animating sermon was delivered by the Rev. J. Fletcher, of Stepney. On the close of the religious service, the assembly removed to the County room in the Shire-hall, a spacious and an elegant apartment, of which the use had been kindly and liberally allowed to the Society by the magistrates, in order to hold the annual meeting for business. W. A. Hankey, Esq. Treasurer of the

Parent Institution took the chair. The various resolutions were proposed and supported in the most able and animating manner by the Rev. Messrs. G. Burder, Hull, Fletcher, Chaplin, Julian (rector of Trimley), Blackburn, Freeman (of the Wesleyan Society), and Hunt; and also by W. H. Pattison and J. Vaisey, Esqrs. The collection amounted to £61.

On the evening of the same day was held the anniversary of the Essex Congregational Union: an institution which is designed to promote the knowledge of the Gospel by village preaching, and the support of schools. A very affectionate discourse was delivered in the Rev. J. Grey's meeting-house on behalf of this institution, by the Rev. David Smith. After the service the meeting for business commenced, when the chair having been taken by Joseph Pattison, Esq. the Treasurer; the audience was addressed by the Rev. Messrs. Morell, Wells, Burls, Chaplin, Hull, Mudie, Morison, and Steer, and also by Joseph Pattison and John May, Esqrs. This Society not only affords assistance to many ministers in their attempts to evangelize their respective vicinities, but it also supports a Home Missionary, and it contemplates, should the liberality of its friends allow, the employment of other agents in this important character.

At 7 o'clock on the following morning (July 9) a prayer-meeting was held in the Old Meeting-house (Mr. Grey's). Several ministers conducted the worship. After the excitement and fatigue of the preceding day, it was truly delightful to see so many persons assembled at so early an hour for a service altogether devotional.

In a subsequent part of the day an Auxiliary Religious Tract Society for Chelmsford and its vicinity was formed. It is hoped and believed that the whole of these engagements produced a powerful impression: an impression not only favourable to an increase of religious zeal, but also favourable to an increase of its only legitimate and permanent sources, Christian principles and devotional habits.

Blackburn Academy.—The Annual Examination of the students educated in this Institution took place, on Thursday, June 26, before the Committee and Friends; the Rev. Dr. Clunie led the chair. The students were examined in various parts of Cæsar, Ovid, Cicero, Tacitus, Juvenal, Zenophon, Demosthenes, and Homer; in the principles of natural and experimental philosophy; in the historical and poetical books of the Old Testament in Hebrew; and on the evidences of the Christian revelation; in all of which they acquitted themselves to the great satisfaction of the company,

and reflected the highest credit both on their own diligence and the abilities of their tutors. In the evening two of the senior students delivered orations in Chapel Street Chapel, after which a public meeting of the constituents was held, when James Conliffe, Esq. the Treasurer, was called to the chair, and various addresses were delivered, and different resolutions passed. The Rev. H. Slate preached on the preceding evening, in Mount Street Chapel, a very appropriate discourse from Mal. ii. 7. As some vacancies will occur at Christmas next, applications for admission may be made to the Rev. Geo. Payne, A. M. the Theological and Resident Tutor, on or before Michaelmas next.

Independent College, Rotherham, Yorkshire.—June 24 was employed by the Examining Committee in investigating the progress of the students. June 25 was held the Annual Meeting of the Subscribers, Joseph Read, Esq. in the chair. The following was the Report of the Examining Committee:—

The examination commenced with Hebrew. The junior class read through the 72d Psalm in that language, after which they parsed some verses, and answered the questions of the Committee. The senior class then read the 40th chapter of Isaiah, and a chapter of Hosea, of which prophet they had written a complete translation. The Syriac class read as much of the last chapter of John as the Committee had time to hear. The Arabic version of the New Testament was then produced, and one class read part of the third chapter of Matthew in that tongue. In the classics the junior students read translations of four of the Eclogues of Virgil. The senior Greek class read part of the Prometheus of Æschylus and the Nubes of Aristophanes. The next class was examined in the Second Olympic of Pindar, and another in the eighth book of Homer's Iliad. The juniors read in the second chapter of Matthew. Part of Quinctilian's Institutes was read by the senior Latin class, who were followed by a class which translated part of the twenty-first book of Livy's History. The juniors then read part of the first book of Virgil's *Æneid*. In theology the examination turned on the lectures given on the Existence and Attributes of God, on the Deity of the Saviour, the Personality of the Holy Spirit, and the Decrees of God.

There have been sixteen students in the house during the last year, and four have finished their academic course.

We are concerned to state, that the Treasurer's accounts report a deficiency in the funds of upwards of £300.

SOCIETY OF FRIENDS.

The Epistle from the Yearly Meeting, held in London.—To the Quarterly and Monthly Meetings of Friends, in Great Britain, Ireland, and elsewhere.

Dear Friends, —We have again been made thankful in the belief that the Lord is not unmindful of us; and we reverently trust that this meeting has not been held in vain. We may inform you that the current of Christian love has renewedly flowed amongst us; and it has extended to all our absent friends. Under this precious influence, we offer you our endeared salutation, desiring your advancement in the way which leadeth unto eternal life; and that you may ever bear in remembrance that "other foundation can no man lay, than that is laid, which is Jesus Christ."

Beloved friends, we have no new doctrine to communicate; no fresh precepts to enforce: it is a peculiar excellence of the Gospel that its character is always the same. To those who desire to have their hearts cleansed from the defilements of sin,—yea, to all—the grace of our Lord Jesus Christ continues to be freely offered. The cross must be daily borne by all who would become his disciples. If we would attain unto that holiness without which no man can see the Lord, we must apply in faith unto Him who "taketh away the sin of the world;" who was "wounded for our transgressions," who was "bruised for our iniquities," and by whose "stripes we are healed;" who being in glory with the Father "before the world was," condescended in order to effect our redemption, to come down from heaven, and take upon him the nature of man. In contemplating the infinite importance of these solemn truths, and in publicly acknowledging our belief in the divinity of our blessed Saviour, we desire most clearly to convey the sentiment that it is not the mere assent of the judgment to the truths of Holy Scripture, however desirable such an assent may be, that it is sufficient to make us real Christians. It is only by the sanctifying operation of the Holy Spirit that we come fully to partake of the benefits of the mediation and propitiatory sacrifice of the Son of God.

It is our earnest solicitude that all whom we are addressing may be enough concerned for the salvation of their souls. Dear friends, we believe that for the advancement of this most necessary work, it is good for us frequently to seek after retirement in spirit before the Lord, and to wait in reverent silence for the secret intimations of his will. If this be not immediately manifested, let not any be discouraged, but let them persevere in faith. Then we believe that in the Lord's

time that evidence of his care will be granted, which will prove consoling to the mind. On such occasions the precepts of holy writ will at times be brought instructively to our remembrance. With these invaluable writings it becomes every one who bears the name of a Christian, to endeavour to be well acquainted. In order to acquire this knowledge, we wish that all our members may observe the good practice of a daily serious reading of the Scriptures in their families, when collected; and also that they frequently read them in private in a pious disposition of mind, even though it be but a small portion at a time.

In the sacred writings no duty is more clearly set forth than that of prayer. Prayer is the aspiration of the heart unto God: it is one of the first engagements of the awakened soul, and we believe that it becomes the clothing of the minds of those whose lives are regulated by the fear and love of their Creator. If in moments of serious reflection, and when communing with our own hearts, we are sufficiently alive to our helpless condition, we shall often feel that we may pour forth our secret supplications unto the Lord. And as we believe that it is one of the greatest privileges a Christian can enjoy, thus to draw nigh in spirit unto the Father of mercies, we earnestly desire that no one may deprive himself of so great a blessing. But let all on such occasions remember the awful majesty of Him who filleth heaven and earth, and their own unworthiness in his pure and holy sight. If these considerations ought to possess the mind in our secret aspirations unto the Almighty, how incumbent is it upon those who publicly approach the Throne of grace, to cherish them in their hearts, and to move only under the influence of that Spirit which enables us to pray aright!

Whilst he who would be a real and not a nominal Christian, is duly impressed with the necessity of striving to become a meek and humble disciple of Jesus,—whilst he bears in mind that he is constantly liable to fall, and that he must therefore be waiting for the renewal of his spiritual strength, and at all times be placing his dependence upon Divine aid,—there is safety. But we fear, with respect to some who have run well for a time, that either through the friendship of men or outward prosperity, or through unwatchfulness, they have gradually fallen away from that to which they had once attained; and that others, from similar causes, are not advancing to that state of purity and simplicity in which they would become useful members of the church of Christ. Dear

friends, permit us in Christian love, to remind you of the ever important injunction of our Lord:—“Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak.” If you endeavour to prove by your actions the sincerity of your profession, if in your intercourse with others you show that you have an honest and upright heart, if your lives are ordered in the fear of the Lord; you may, by your daily walk through life, commend and adorn your own religious principles. But, if there be a want of consistency of conduct, it may lead those around you, lightly to esteem those very principles which their judgment has at one time approved; nay, it may cause the way of Truth to be evil spoken of.

There are many ways by which our attachment to religion and virtue may be made manifest to others. One of these is the due observance of that day which is publicly set apart for the performance of divine worship. Our care for the due attendance of our religious meetings, both on first-days and on other days of the week, has been repeatedly expressed, nor have we at this time been unmindful of this primary obligation. We earnestly entreat every one, when thus met, to consider the worship of the Almighty as a solemn act. Under this impression his demeanour will bespeak a serious thoughtfulness; and let all remember, that at such times an indolent state of mind is offensive in the sight of Him whom we are met to serve. But the duties of the day to which we have adverted, are not confined to the time allotted to assembling with our brethren. Our spiritual growth may be advanced by habits of quietness and retirement, and by suitable reading, in the course of the day. On the other hand, great care is necessary that we do not by unprofitable visiting or conversation, by travelling on our outward avocations, or by otherwise engaging in them, dissipate those good impressions with which we may have been mercifully favoured.

The accounts of the sufferings of our members in Great Britain and Ireland, in support of our well-known testimony against tithes and all other ecclesiastical claims, including the costs and charges of distrain, and a few demands for military purposes, have been brought up in usual course. The amount is upwards of thirteen thousand two hundred pounds.

We rejoice with gratitude that this country has continued to be favoured with the blessing of peace; whilst we lament that other nations, at no great distance from us, have been involved in contention and bloodshed. We desire that we may all so live under the in-

fluence of that Spirit which breathes peace on earth and good-will towards men, that, whenever occasions occur, we may be prepared, by our conversation and conduct, in meekness and wisdom to show forth our precious testimony to the peaceable nature of the gospel dispensation.

Our friends in Ireland, and those of all the yearly meetings on the continent of America, have at this time been brought to our remembrance, with the feeling of much brotherly love, by the continuance of our usual exchange of epistles. This meeting has again felt deeply interested on behalf of the natives of Africa who continue to be torn from their homes, and consigned to cruel bondage, as well as for those who are held in slavery in the colonies of this country. And we desire that friends, every where, may not fail to remember all who are thus deprived of their liberty, with feelings of sorrow, and to pity them in their degraded condition; and also that they would embrace every favourable opportunity that may present itself for pleading the cause of these our oppressed fellow men.

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen."

Signed, in and on behalf of the Meeting, by **JOSIAH FORSTER,**
Clerk to the Meeting this Year.

The lamented Death of the Rev. William Ward, of Serampore.—It is with unfeigned regret we announce this melancholy event, which took place on the evening of the 7th of March last. He was in Calcutta at the Monthly Missionary Prayer-meeting, on the Monday evening preceding, in perfect health. On the Friday morning Dr. Carey came into the city, and informed the Baptist Missionaries, that when he left home Mr. Ward was very ill of the *cholera morbus*. On the same evening, after his return, he wrote a note to the Rev. Wm. Yates, of Calcutta, stating, that Mr. W. breathed his last about five o'clock. He was therefore ill only one day, and the progress of the disease was so rapid and violent as to incapacitate him from conversation. His indefatigable labours to effect the translation of the Scriptures, and the extension of the Gospel in India for the last twenty years, have endeared him to Christians of every denomination in England and America, and most sincerely do we sympathize with our Baptist Brethren on their lamented loss.

A mysterious providence has again manifested itself in the recent mortality among the servants of God who had devoted themselves to the arduous task of evangelical labour at Sierra Leone. On the 20th of April last, Mr. James Bunyan, schoolmaster, died at Free-Town. On the 25th the Rev. W. H. Schemel breathed his last. The 26th the Rev. W. A. B. Johnson embarked, apparently in health, for England; two days afterwards he was taken ill, and on the 3d of May he was a corpse. The Rev. Sam. Flood, Chaplain to the Colony, sailed for Europe, in the Triton, May 3, for the benefit of his health; he died on the 6th. On the 4th, the Rev. Henry Palmer, also Colonial Chaplain, after performing public service, and administering the Lord's supper, was taken ill; on the 8th he died at Regent's Town. We sincerely sympathize with our Christian brethren of the Church Missionary Society, in so affecting an interruption of their successful labours in this important quarter.

A Warning to Young Persons.—John Collard was born at Sandwich, August 30, 1803, and died June 19, 1823. About two years previous to his death, he had a brother died in a very happy state of mind; John at this time was much indisposed, but had no serious thoughts of eternity nor of his own salvation. After this he rallied for a little time, but soon began to decline, and his complaint presented every symptom of consumption, the disease which terminated the earthly career of his brother. John had been accustomed to attend upon my ministry, and for the last year had been seeking after the one thing needful. Unhappily, however, for him, a few months before his death, he became acquainted with some of those persons, whose sentiments and spirits are the bane of the Christian church in the present day, who believe that the moral law has nothing to do with believers; that God sees no sin in his people; that they have been actually justified from eternity; and that the sanctification of the heart is a mere idle dream of the legalist. These sentiments he believed, and, as he did not think much upon the subject, he was for a time influenced by them, and as a necessary consequence he became indifferent to vital godliness. These gross and destructive errors he was brought solemnly to renounce before his death, as he perceived they were opposed to the plain declarations of Scripture, and would not do to rest upon in the prospect of meeting the final Judge, who will reward every man according to his deeds, whether they be good or evil.

I had several conversations with him on those points, in his mind was deeply

impressed with the subject: the fifth chapter of the Romans was expounded to him, and he expressed deep thankfulness that he was enabled to see his error, and to behold the simplicity and harmony of divine truth. The subject so much engrossed his attention, that he named it to several individuals who visited him, and it was evident that divine light broke in upon his mind in no common degree, as his views considerably enlarged, and he had generally much enjoyment of the truth. I saw him about an hour before he died; he could speak but little, but his reason was in full exercise. I put the following questions to him: "Is your mind comfortable?" "Yes."—"Is Christ precious to you?" "Yes."—"Are you afraid to die?" "No."—"Is Christ all and in all to you?" "Yes," with emotion. Soon after this a particular friend came into the room. He made signs for the Bible: the following passages were then read to him: "I know that my Redeemer liveth," &c. He said "Yes."—"Though I walk through the valley of the shadow of death," &c. "Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee." He said that was what he felt. He wished the family to come up, and his friend then engaged in prayer; when it was concluded, he said, "Beautiful." He then became a little restless, and his friend raised his head to recline on his shoulder, and in a few moments he breathed his last, and departed without a groan. Thus he slept in Jesus. I hope this will catch the eye of some young persons, whom it may induce to pause before they advance any further upon such dangerous ground.

Sandwich.

M. A.

AMERICAN MISSIONS.

We extract from 'The Christian Advocate,' a respectable American magazine, the following account of the embarkation of Missionaries to the Sandwich Islands:—

Mission to the Sandwich Islands.—The persons destined for the Sandwich Island Mission, assembled at New Haven, about the 15th ult. for the purpose of taking passage in the ship Thames, Captain Clossy, which was to sail on the 19th.

The names of the mission family are as follows:—Rev. William Richards; Rev. Charles Samuel Stewart; Rev. Artemas Bishop; Dr. Abraham Blatchley, Physician, acquainted also with various mechanical employments; Mr. Joseph Goodrich, Licensed Preacher, acquainted with various mechanical employments; Mr. James Ely, Licensed Preacher, Teacher, and Mechanic. The

persons above-named are married, and are accompanied by their wives. Mr. Levi Chamberlain, Teacher, and Superintendent of secular concerns; Stephen Popohe, a native of the Society Islands; William Kummo-oo-lah, a native of the Sandwich Islands. These youths are professors of religion. Richard Kricooloo, a native youth of the Sandwich Islands; Cooperce, a native man of the Sandwich Islands; Betsey Stockton, a coloured woman, qualified to teach a school, and to take charge of domestic concerns.

While the Missionaries remained at New Haven, public religious services were performed in the churches. On the Sabbath Messrs. Bishop and Richards preached with much acceptance. Sabbath evening a meeting for prayer was held. The Rev. Mr. Bardwell, formerly a Missionary to India, addressed the mission family, and gave them much useful and excellent advice respecting their conduct, &c. as Missionaries. The Rev. President Day then made a very interesting address to the people.—Monday evening was assigned for the Missionaries to receive the instructions of the Prudential Committee. Accordingly, at an early hour the church was crowded, and these heralds of the cross, for the last time in a Christian land, united in the solemn worship of the God of their fathers. Rev. Mr. Richards preached an appropriate discourse from Isaiah lx. 9: "Surely the isles shall wait for me." The Corresponding Secretary, J. Evans, Esq. then gave the instructions of the Board.

At the close of the services, those who had professed to love the Lord Jesus, to the number of six or seven hundred, separated from the rest of the audience, and sat down to commemorate his dying love.

A collection was taken up for the Mission, amounting to \$334. In addition to this, donations were made from different individuals of the city and its vicinity, to the amount of \$1000.

On Tuesday afternoon, a large concourse of people assembled on Tomlinson's wharf, to take leave of the devoted little band, who had for several days occupied nearly all their thoughts. A circle was formed around the Missionaries, with their own nearest relations and friends just back of them, and the clergyman and others who were to officiate on the occasion, directly opposite. A hymn, composed by William B. Tappan, was sung.

The Missionaries were then feelingly commended, in a prayer by the Rev. Mr. Merwin, to the care and protection of Him who "rides upon the whirlwind and directs the storm."

LITERARY NOTICES, &c.

The Editors will feel obliged to Literary Gentlemen and Publishers for the communication of Notices (post paid) suited to this Department of the LONDON CHRISTIAN INSTRUCTOR.

WORKS PREPARING FOR THE PRESS.

In a few days will be published, Beauties from eminent and approved Authors in Divinity, or interesting Passages on the most momentous Subjects in Christian Theology, selected and arranged under distinct heads; together with some Miscellaneous Pieces. In two volumes. By Joseph Denton, Minister of Mill Wall Chapel, London.

Scripture Songs, being chiefly a Versification of Psalms; and other Poems. By I. Cobbin, A. M.

A Volume of Sermons, by the late Rev. T. N. Toller, of Kettering. With a Memoir of the Author, by Robert Hall, A. M. The Bible Teacher's Manual. Part II. By a Clergyman.

A new edition of Hurston's Works, in 3 vols. 12mo.

In the press, Sermons, preached in St. John's Church, Glasgow. By Thomas Chalmers, D. D. 1 vol.

An Essay on the Objects of Taste. In Three Parts. Part I. Principles; Part II. Illustrations of Principles; Part III. Analogy with, and Support from Scripture. 12mo.

In a few days will be published, Martin Lathier on the Bondage of the Will. To the venerable Mister Erasmus, of Rotterdam, 1535. Faithfully translated from the original Latin. By Edward Tho. Vaughan, A. M. Vicar of St. Martin's, Leicester, &c. With a Preface and Notes. 1 vol. 8vo.

An Account of the Baptist Mission to the Burnham Empire. In a Series of Letters to a Gentleman of London. By Ann H. Judson. 1 vol. 8vo.

The Primitive Doctrine concerning the Person and Character of Jesus Christ. By William Burns. 8vo.

WORKS RECENTLY PUBLISHED.

For the Oracles of God, Four Orationes. For Judgment to Come, an Argument, in Nine Parts. By the Rev. Edward Irving, A. M. Minister of the Caledonian Church, Hatton Garden.

Theological Gems. 1 vol. 24mo. 5s. boards.

The Assurance of Faith opened and applied, being the Substance of several Sermons. By the Rev. Ebenezer Erskine. New edition. 1s. 6d.

The Works of John Owen, D.D. Vol. V. 12s. boards.

Part I. of a new edition of Daum's Greek Lexicon to Homer and Pindar. To be completed in eight parts, 4to. 10s. 6d. 8vo. 7s. 6d. each.

Clarke's Travels. Vol. VI. (Scandinavia.) 4to. £3. 13s. 6d.

Letters on the State of Christianity in India; in which the Conversion of the Hindoos is considered as impracticable. By the Abbe J. A. Dubois, Missionary in Mysore, &c. 7s. 6d.

A Greek and English Lexicon. By John Jones, L.L.D. In one large volume, 8vo. £1. 10s. boards.

Jacob, or Patriarchal Pity. A Series of Discourses delivered in St. James's Episcopal Chapel, Edinburgh. By the Rev. Edward Craig, M. A. 8vo. 10s. 6d.

Baxter's Practical Works. Vol. IX. 12s. boards.

ANSWERS TO CORRESPONDENTS, &c.

COMMUNICATIONS have been received this month from the Rev. J. Bulmer, J. Blackburn, R. Vaughan, W. Chaplin, — Thornton, H. F. Burder, Dr. Clunie, Joseph Morison, E. Pallen, Jos. Denton, N. Higgins.

Also from Messrs. Thompson, Isaac Taylor, jun. Roberts, and Ellerby.

We are afraid that we can make no use of the Biographical Article forwarded to us by Gaius.

The conclusion of the Review of Bristed's America will most probably appear in our next number.